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Christian Healing

V. 94
1941:1

Healing & Prosperity Thoughts

TO BE USED FROM

JANUARY 20 to FEBRUARY 19

Healing: A new consciousness of Spirit wholeness fills my mind and overflows into my body.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

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Prosperity: All-Providing Good renews daily its spiritual substance, and abundance is manifest in me and my affairs.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 69)

UNITY

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UNITY

Devoted to Christian Healing

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Choose Your Part

BY KATHRYN SANDERS RIEDER

WE HEAR A great deal about "real-life drama," yet how often do we see that our own life is a real, fascinating play? It has been said that anyone's life would make a wonderful story if the events in it were selected with sufficient care. Few of us see anything unusual in the average life. A milkman, when being interviewed on a radio program, was asked about his life. He said there was nothing in it but the daily delivery of milk. When asked if there wasn't something of interest that had happened on his early morning trips, he recalled having prevented a burglary, besides a number of other exciting events that showed his personal courage and ingenuity. In less spectacular ways we all play parts each day of our life, though we have not been aware of it. Shakespeare observed:

> "All the world's a stage,
> And all the men and women merely players.
> They have their exits and their entrances;
> And one man in his time plays many parts."

Not only do we play many parts, but we select the parts we play. We assign parts to those around us and endow them with virtues and faults. Try assigning the villain a different part in your thinking and watch him change. We ourselves choose whether our part is to be a successful one, important to our happiness, or an aimless, unsatisfying one.

What role are you playing at the moment? Does it satisfy you, or do you feel discouraged, defeated, and devitalized? Do you have the feeling that you are standing on the sidelines while others do the things that you should like to do? Do you feel that the role you are playing is a very minor one, that it has little influence in deciding the outcome your life drama is to have?

You may insist that you certainly did not choose to play this part. In failing to choose the better role we at times assign ourselves a worse one. Suddenly it seems we find ourselves cast in a role that we never meant to assume, one that seems to us to be entirely out of harmony with our inner nature. But fortunately we need not continue in error. We can decide the role we should like to play. We can start now to live it with all sincerity. It need not be in the spotlight. It need not be an important position. Where we are we can begin to play the part of hero or heroine. We must remember to act the part in character. Our actions and our "lines" must contain nothing inconsistent with the character.

You think your conditions are unfavorable to your acting in such a role? Think of the stories and plays you have read and known. The heroes are placed in every possible setting, given every possible handicap. They meet the obstacles in their path with victorious courage. They have their temporary discouragements, yes; but these are but as a flash. In their darkest moments they

retain the underlying conviction that they can come through, can win. They will not quit. There is something beyond temporary despair; it is faith and trust. They rebound quickly in a way that makes us admire them for their unbeatable pluck.

"Ah," you say, "but that is only a story, a play. The playwright or author pulls the strings and makes things happen at will." It is just as easy to go to life for examples. Often they are more inspiring than any fiction you can find. Read of real-life heroes and heroines and you will find that they have much in common with the heroes and heroines of so-called fiction.

If your present role is one of seeming insignificance, remember that many have won their opportunity by playing well the part given them. A minor role has sometimes walked away with the entire show. At times when the stars have made no impression, when the play itself has failed, the superb work of a minor player has won praise and new opportunities for success. It is so in life. It is possible to succeed where we are, to make our present performance the springboard to something bigger and better. We gain strength and experience where we are, each day, in playing the role we select. Whatever we want, we have the chance at this moment to start the little but extremely important act that is one step in the direction of bringing it about. We have only to play our present role as a hero or heroine.

What makes a person a hero or heroine? A person's appearance is important. Since our own appearance mirrors our thoughts, we shall have to begin there. We must begin to think of ourselves as capable of meeting situations as they arise. We must realize that the constructive qualities must be held in mind.

We must refuse to dwell in thought on the lack of needed qualities.

Think of your appearance as attractive. Most persons could be more attractive. A clean, wholesome glow of health, plus pride in appearing well makes you a more cheerful person to have around. It isn't vanity. You are really doing others a favor, since they are the ones who must look at you most of the time. In a deeper sense, kindness, friendliness, and consideration for others will come to be mirrored in your eyes and voice. Heroes and heroines try to look the part, but it is not only a surface affair. If the heart is not right, no amount of surface grooming can make us a convincing hero or heroine to others.

Heroes have problems, just as you and I do, but they do not sit down and regard them mournfully. They do something about them. Even though this may bring them other problems and responsibilities, they forge ahead, taking one thing at a time. We are assured by a noted educator that we ought to undertake more than we think we can live up to, to do more than we think we can do. Often we surprise ourselves. We are told that there is no question about it: the average person can master seven out of every ten jobs. When we accept the challenge, things begin to happen.

A young woman who had done some writing had an experience along this line that gave her much to think about. She had written and sold a few short stories. She was restless and eager to try a longer work, and she knew how much more difficult it would be to sell a longer work. Nevertheless she wanted to write it. At the same time it seemed useless to write it, since it was hardly possible that anyone would consider it.

She did write an editor and ask him if he would care to see the projected serial. She wrote a bit of what she had in mind. She was alternately delighted and aghast at receiving his letter saying that he would be very glad to see it.

Having written nothing of the kind, she knew there was still a large question mark about whether he would like it when it was completed. Nevertheless she plunged into the long weeks of writing and rewriting. When it was completed the editor suggested a few changes and then accepted it. When the news of the acceptance came, she told a friend that she thought the Bible verse "O ye of little faith" applied to her! She doubted her ability and acted on such a slim margin of faith, yet how heartening had been the result. She determined to have more faith in the future. How often we miss our destiny because we are not willing to act as though we believed.

We cannot wait until we are sure we are right, until we are confident that our plan is perfect. We must act now, on the information and inspiration and faith we have. During a political crisis a leader had to make a swift decision. He acted on the best judgment he had. Many were not sure that his plan was right, but they knew that almost any plan was better than inaction. They fell in loyally behind his plan and made it succeed. Many times in our own life we need to do something toward solving our problem, trusting that it will take us a step nearer our goal.

Heroes and heroines don't wait for a father, mother, or friend to solve their problems. If they do, they become passive and ineffectual and are no longer heroic. Their own action is important. Within every person is the need to stand on his own feet, to accom-

plish things by his own strength, to make his own decisions, and to work out his life in a manner pleasing to him. To rob him of this right is to take away his dearest possession.

Even though another method may give a measure of relief from problems, he still has the unsatisfied feeling, the sense that he has been cheated. He wants to be helped only enough so that he can help himself. Things that are too easy lose their interest for us. Young people are acutely conscious of this. They are at times accused of being ungrateful when they are only following the basic urge to use the power and talent that they know to be in them.

One young girl had been given the best of educations as far as schools were concerned. Yet she was restless and unhappy; her school life only bored her. She finished without having been trained to do anything useful and then found she would have to look for a position.

"Why didn't you make me work at something?" she asked her mother. "All my life I've had everything handed to me. I've never had the fun of doing anything for myself."

A little boy who with the chauffeur waited every night for his father to come out of a busy office building looked wistfully at the newsboy hawking his wares so dramatically, and persuaded him to let him try it. Somewhat skeptically the newsboy agreed. The boy was still shouting, "Read all about it!" when his father came down. He was selling the papers too. The father thanked the newsboy, who insisted that he hadn't lost any money in the transaction. The father rode away listening to the delighted account his son gave of the incident. This opportunity to try his own wings had

appealed more to the boy than all the advantages that his father had tried to give him.

A hero can play the part when the trying becomes harder. He can whistle in the dark. He can even cheer others along when he needs comfort himself. He resists the temptation to talk about his seeming failure. We too must learn to speak words that comfort and bless and sustain if we desire to play the best role possible for ourselves.

Take the hero or heroine's joy in living for your own. Look for something pleasant each day. It is surprising how many things you will find if you are looking for them. It may be only a fat young rabbit hopping through the shrubbery of your suburban yard. But something in his shiny brown eyes as he regards you quite boldly lingers pleasantly in your mind. Perhaps it is the good day's work done that fills the evening hours full of contentment. Perhaps it is the walk under the stars that takes you away from your routine and brings you back to it thankfully. Perhaps it is a golden voice pouring out a sweet strain of melody that quickens in you a recognition of life as beauty and a blessing.

For the most important test of the part of hero is "How fully alive are you?" Have you learned to live? Are you making each day something to enjoy? Are you grateful for the niche you now occupy? Do you have a feeling of being fitted to your place, of being useful and happy there, yet possessing a divine dissatisfaction that keeps you pressing forward? This is the happy ending for which we all strive.

Many a man of few possessions has known more joy from them than the man of great wealth. The acquisition of wealth and fame are not the happy end-

ing. The test is whether we are adjusted to happy, useful living; not unduly disturbed by what cannot be helped; vigilant to do what we can here and in the present moment.

It is not vanity to try to make a hero or heroine of ourselves. We recognize that it is the will of God that we are to be all that we can be. Our talents are given to us to be used. It is because of His power in our life that we are able to change. Because of His promise we know there is more joy, more peace, more success waiting for us. He has given us ability in order that we may use it. He has given us a place in order that we may make of it something altogether lovely. He has not made us underlings, craven and spineless, but creations "a little lower than the angels."

It is His will that we lift up our head to see new visions, that we square our shoulders to perform tasks befitting His children, that we tune our heart to hear His words of guidance and support. Let us accept the great role He intends us to play. We know that each one of us is precious in His sight. When we use words of strength and purpose, our daily action begins to approach His expectation. We are blessed with the joy He would have us know.

Choose now a part worthy of you. Do not worry about how you will bring it all to pass. "Go out into the darkness and put your hand into the hand of God, and it shall be better than a light and safer than a known way."

Then will I go unto the altar of God,
Unto God my exceeding joy.

—PSALMS

The All-Important Thing

THE RIGHTEOUS SHALL LIVE BY FAITH

BY DR. C. O. SOUTHARD

IN MAN'S MENTAL equipment there is one factor that is all-important in achieving results in any line, particularly in demonstrating the power of Truth. We know that there must be a firm desire at the base, some understanding of how to proceed, and an interest in doing the thing to be done. But without faith nothing will be accomplished. This means a firm belief that the thing can be done. When this is present with the other three, the will becomes powerful enough to act, for faith is the force that sets things in motion and keeps them going.

One day a man presented himself to the Master and asked to be healed then and there. The reply of Jesus was simple, but it brings out the necessity of this factor. He merely said, "According to your faith be it." You will note that Jesus did not say that it depended upon God or upon Himself. No, He said plainly that it depended upon the man and his faith. The condition was met, and the man was healed. At another time a woman touched the hem of His robe and was healed instantly. The Master's comment was "Thy faith hath made thee whole." These are two statements of a great principle which is really the law of demonstration. The point cannot be too strongly stressed.

There are several other passages in the Gospels bringing out this point. There is also this strong state-

ment of the law, not a promise: "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." That is, whatever you dare ask in prayer with absolute faith in the response you will receive. According to the Master, faith is the important thing. No amount of learning, no matter how extensive it may be, no philosophy, no matter how elevating it is, can make up for the lack of this one thing. Your faith is the key to the Father's storehouse of all good.

Paul expressed this idea when he wrote, "Without faith it is impossible to be well-pleasing *unto him,* for he that cometh to God must believe that he is, and *that* he is the rewarder of them that seek after him."

Aside from these passages in Scripture, as I have pointed out before, psychologists working in the field of mental healing have proved this law to be paramount in getting results. Faith is the great force essential to expressing life. When a person loses all faith and all hope, he goes downward with great rapidity; while with a strong faith in his ability to express himself for good many a man has raised himself from the lowest level to the highest.

What is this all-important thing that we call faith, and how may we acquire it? Let us look into the matter, and we shall find what we seek and also the way to it, for it is not a deep secret open only to a few. It is wide open before us, and like everything else it is attained by following a law.

Paul's definition of faith is good, but the old versions do not translate it well. Moffatt gives us a very strong rendering of this passage: "Now faith means we are confident of what we hope for, convinced of what we do not see." Boiling this down, we may say that faith is a feeling of certainty regarding some-

thing in complete absence of any proof appreciable to the senses. With proof it becomes knowledge. It is purely a mental condition, a basic state of mind, but it draws to us that toward which it is directed. And it governs all our activities.

It is a mental law that any idea firmly held in mind comes into manifestation in the body or our affairs. But we can only hold firmly in mind those ideas in which we have faith. Fulton had the idea that a boat could be propelled by steam power. Everybody who was anybody told him that he was a fool, and that it was impossible. But he had such faith in the idea that he held to it and accomplished what all the wiseacres said was impossible. Here is a valuable lesson. If you have a vision of something, don't let anybody persuade you that it is impossible. Keep the idea in mind and go to work on it. Some call this concentration and lay down definite rules for applying the process. But concentration means merely directing all of our thoughts and activities toward a given goal, and this is impossible unless we have faith in the possibility of its accomplishment.

There must be a firm desire behind the faith and an interest in solving the problem. When we have a fixed desire driving our faith and a strong interest holding it to its goal, we have an irresistible trinity that brings us to the necessary understanding and opens the way. But neither of these forces can accomplish anything alone. We must have harmony of action among the mental powers in order to bring results. But faith is the strongest of the three. Desire and attention without faith are helpless. It is not necessary to see in advance the steps needed in the outworking. They will unfold as we go along if we hold to our

law. Many times when we use this triune force things seem to work themselves out for us. But it is never by chance. It all comes from the strict application of universal principles that never fail.

Faith is an attitude of the whole mind, which must be strongest in the subconscious or it could not have the powers that we find in it. No matter how hard we pray with our lips, things always come to us in accordance with this inner state. If we really believe firmly in the good, it comes to us; but if our faith is in the opposite, the good stays away. That is the law, and it points to the polarity of faith. Faith is either positive, faith in the good, or it is negative, faith in the evil.

Everybody has plenty of faith, but toward what is this faith pointed? Is it a positive idea or a negative one? The answer to this question may lead to the solution of your difficulties. If your faith is negative the polarity only needs to be changed. At one time the disciples said, "Lord, increase our faith," and Jesus once replied, "Have faith in God." Right there He told them to repolarize their faith. Faith is not subject to argument or to experiment. A person either believes or he disbelieves; and since that state is fixed in his subconscious, it can only be altered by the person himself, by his own efforts.

In our work when we speak of faith we mean positive faith in God, in the good. If this faith is firm it means that whether we seem to be in prayer or not, we know inwardly that God is good and that He is manifesting good in and for us now. This faith may be so strong that it is more powerful than any prayer that our lips ever uttered. This faith also means trust, complete, absolute, unquestioning trust in God. If we

would demonstrate good in our life we must hold to this implicit trust and feel that He is bringing forth good now, no matter what the appearance may be.

Again this faith and trust implies the absence of fear and worry. If a person has absolute faith in omnipotent good, what can he fear, and how can he doubt? Yet not long ago I heard one person say, "Oh, I have tremendous faith, but——" That one word disclosed the reason for a failure to demonstrate: just a doubt as to God's ability to do the work.

On the other hand I recall the case of a woman taken with a serious heart condition three years ago. It was a case that would ordinarily require several weeks in bed with considerable medication, and this would be followed by a slow convalescence. But she would not remain in bed but spent several hours a day on a couch. She was given something to relieve the distress, and metaphysical treatments were begun at once. Improvement was rapid. One week later I told her that she was getting well rapidly and added that I knew why. She wanted to know why also, so I told her that is was because she had no fear of the condition; to which she replied:

"Of course I'm not afraid. If my work here is done I am ready to go at any time, and since there is nothing but God, why should I fear?"

In another week she was up all day doing most of her work, and in a short time she was doing it all. She has remained well ever since. Her words brought to my mind a verse in Job: "Though he slay me, yet will I trust in him." Remember that Job recovered his health and regained more than he had lost. The meaning is the same. This is an example of real, active faith, the great essential.

Sometimes this deep, strong faith springs up in the moment of need. Perhaps the word of another may arouse it. Perhaps it may spring up spontaneously from within when one reaches the point of absolutely letting go. Not long ago I was apparently very ill. I know that those around me thought that the end was approaching and I also wondered if my work was finished here. One night in the silence the 23d Psalm came into my mind. As I repeated it one verse stood out as though written in letters of fire. It was

"Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for thou art with me."

The verse made a peculiar, indescribable impression on my mind. I seemed to feel each word, and I fell asleep repeating it. I found that it was true, for I was very much improved when I awoke, and the improvement continued.

Remember the story of the fig tree that withered at the word of the Master. Jesus there pointed to the faith that is necessary to accomplishment, faith in God as the real power, and faith in your own ability to call this inner power into action. But as He said, there must be absolutely no doubt of any kind. If a person follows this law exactly, he can say with Paul, "I can do all things through Christ which strengtheneth me," meaning that in the personal consciousness he can do nothing but that through this inner power he overcomes limitations and can do anything. The same is true of each one of us who firmly believes it.

Yes, faith, trust in the power of the Almighty, is the way of progress in Truth. It is the only way, and it is sure, for it works when everything else fails. The way may seem very dark, but trust in God and faith

in our own ability to use the power within us clear the way. This applies to all things, for it is based on Principle; and it is no deep secret for the few but is open to all. Yet how few dare to step out on faith. I know of a store where three people in succession failed. Then along came a man with faith, the real kind. He took the place over and made a quick success of it.

Recently a man was informed that his pay was to be cut. He promptly resigned without any employment in sight, but his faith in his ability to find something carried him along to a place that he took for a short time, and then he stepped into a better position than the one he had quit. Lack of fear was his expression of faith. It is true, as the Arabs say, that Allah never closes one door without opening another. But if we are obsessed by fear we shall not find the "door," though it may be right before us waiting for us to walk in.

Now how attain this faith? As I have said, you have faith, but it is the polarity that counts. Therefore you must take a look at your mind. Find out which kind you have. This is easy. Your spontaneous thoughts and words will show you. If you have real, positive faith, your thoughts will always be of good, you will always speak of the good, and you will expect the good. If you talk of trouble, discord, or unhappiness you are thinking of these things and you are looking for them. In this case your faith is negative and needs changing. This requires concentrated effort on your part. Some people take pleasure in contemplating the negative side of life. Don't be one of these. Become interested in the positive, the good side. Establish the habit of seeing God (good) in everything and pay

no attention to the other seeming conditions.

Your subconsciousness needs stirring out of the rut into which it has drifted. It must be made to hold the new idea firmly so that the thought of God as the only power may become a ruling habit. This result may be obtained by your meditating on the true idea. Not once a day but many times hold this thought in mind, speak it aloud when alone, do everything to impress it upon yourself:

"My faith is in God, omnipotent good, as the only presence and the only power in me and in my affairs."

Meet any suggestion of the negative with this statement. Let it be your creed. You will slowly get a new habit of thought, and the old will drop away. You will be astonished at the changes that will take place, at the amount of good that you will find. The whole world will take on a new aspect, and good will begin to come to you in increasing amounts, in proportion as your faith in God increases. As you get into this new consciousness, fear, condemnation, intolerance, and all the host of negative ideas will leave and you will find freedom and happiness.

My Mind Is a Place of Loveliness

My mind is a place of loveliness,
My heart is a house of praise;
For the peace, the love, the joy of God
Make radiant all my days.

His rest has cast out my restlessness,
His smile prospers all my ways:
My mind is a place of loveliness,
My heart sings a song of praise.

—ARTHUR KENTON

The Power Invisible

BY FRED A. BARROW

IN HIS Epistle to the Romans Paul writes, speaking of God, "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, *even* his everlasting power and divinity."

All power, which is of God, is made manifest to us by what it does, not by what it is. The qualities and the attributes of God are all invisible yet real nonetheless, as are also the qualities and attributes of man. No man has seen God at any time except in Christ or through Him—Christ who manifested the power and wisdom and mercifulness and love of His Father—and our Father.

Men who doubt or deny the existence of God hardly would deny the existence of electricity, yet the evidences of God's being are just as apparent to those who will to see them as are the evidences for the existence of electrical or any other power. Those evidences are to be observed in us and in the "things that are made" that we find about us on every side fulfilling the law of their being.

A compass needle points to the north, because of certain magnetic properties that cannot be perceived or felt by any of our natural senses. Hold that compass over a wire through which electricity is flowing and its needle will be diverted from the true north. In my desk I have a pocket compass that "points" to the south, the polarity of its needle having been changed by exposure within the loops of an electric wire for too long a time.

The compass did not visibly make contact with the wire, which moreover was insulated. Had you looked between the bottom of the compass and the wire responsible for changing the needle's polarity, you would have seen nothing: yet something was there. Had you placed your hand between compass and wire, you would have felt nothing: yet something was there. Had you listened for some sound in that space between, you would have heard nothing: yet something was there. And that something was powerful enough to change the needle's polarity.

Thus it is with God. Our natural senses are incapable of making contact with Him. It is the spiritual sense that realizes, that knows, His existence and the beneficences that come from His existence. Spiritual things are to be spiritually discerned. Intellect without Spirit lacks true vision.

Our sensory nerves, our brains, our intellectual faculties, are "things that are made." They are the tools through which Spirit-mind makes manifest the invisible powers of the universal mind of God, which also is pure Spirit; they are not in themselves spiritual things.

The polarity of the Spirit-mind cannot be changed: it always will point to God. But the polarity of the natural intellect can be reversed, as was the needle of my compass, by exposure to adverse influences, and can be made to point away from God. Yet by God's invisible power it can be changed to point again to the true north.

Now although the polarity of a compass needle may become reversed, that does not indicate that the properties of its residual magnetism have been changed; the invisible magnetic power is unchanged. Actually the needle still seeks the north. Cut off and sharpen the so-called south end of the needle and blunt the point of

its former north pole; then it points north as before.

So with the invisible power of God: it is unchanged and unchangeable, ever flowing toward the source from which it emanated, regardless of a seeming change of orientation in the instrument through which it flows. The Spirit-mind is in each and every one of us, steadfastly urging us to do that which is good, to point us in the direction of right, to make manifest to others the direction of the right.

The positive poles of two magnets repel each other and so do the two negative poles; while negative and positive attract each other. This is not because there are two kinds of magnetism but because the magnetic flux is from south to north. Hence when two like poles are made to approach each other, two magnetic streams are brought in opposition one to the other, and there consequently is repulsion. If however one magnet is of greater power than the other and like poles are forced into contact, then they will cling together, for the greater power will overcome the lesser, causing a flow in the same direction.

So here again we have a power, an invisible power somewhat analogous to the power of God and to that power in our individual Spirit-mind which is part of God's power and has the same properties. As a matter of fact, all Spirit-mind is one mind, although its power is manifested in different degrees in different individuals because of differences in their natural faculties. That we attract one another or repel one another is no indication that within any of us is an altogether different kind of power. It is not that it is different but that it is differently oriented, seeking to reach the source whence it emanated, God, by different ways or means; all, as I have said, because of differences in our natural

faculties and dispositions. Because intellectual men and women amongst the clergy and laity of various creeds and denominations will not see the unity of God in all Spirit-mind, there is more religious conflict than there ought to be. It is not the Spirit that brings about differences of opinion in regard to God and His ways and purposes; it is intellectual misorientation. Every human being who willingly places himself or herself in juxtaposition with the mind of God, as revealed in Christ through prayer or meditation, is sure to turn in the right direction, and to be led to receive the fruits of the Spirit, which are many. Because another person's path to God does not follow the same route as our own, does it follow that he will not arrive? I think not.

The "everlasting power and divinity" of God is made visible "through the things that are made." We are the ones to make perceptible the divine power and divinity. As Jesus said, "by their fruits ye shall know them. Do *men* gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit."

Our Spirit-mind would have us bring forth good fruit. And "the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control," as Paul has pointed out. If these fruits are forthcoming from us, then regardless of what church we may be affiliated with, the fruits we manifest are proof to those about us that we are one with the Spirit of the invisible God, one with His Son Jesus Christ.

Every man has some peculiar train of thought that he falls back on when he is alone. This, to a great degree, molds the man.—DUGALD STEWART

Words Become Flesh

A TRUE EXPERIENCE

BY PATRICIA NELSON

MRS. TREMONT glanced at her watch. Two hours before she was to meet her husband. She decided to fill the time by calling on Mrs. Joe Sparks, an old friend and onetime neighbor.

As she drove along her thoughts went back to the time when the Sparkses lived next door. They were friendly persons and for many months they were delightful neighbors for the Tremonts. Then the so-called depression came, and through no fault of his Joe Sparks lost his position. Weeks of fruitless searching for employment followed. Then the bank in which he had his savings closed. Fear and resentment filled Mrs. Sparks's whole outlook and her bitterness not only had its influence upon herself but soon had a noticeable effect on her husband. He too became filled with fear and lost confidence in his fellow men, but most of all he lost confidence in himself.

Mrs. Tremont did all she could to get Mrs. Sparks to change her mental attitude; tried to show her that "words become flesh." But Mrs. Sparks would have none of it.

" 'Be still, and know that I am God.' 'Ask, and ye shall receive.' 'All things are possible to him that believeth,' " she scoffed. "Of all the senseless prattle!"

"Jesus Christ was not a senseless prattler," Mrs. Tremont corrected. "He was and is the leader of the world."

Mrs. Sparks was not daunted: "If so, then why

doesn't He lead the world out of the miserable mess it is in?"

"The mess is not Jesus Christ's fault," Mrs. Tremont explained. "He *is* the leader, but the people are not His followers. Now if you will follow——"

Mrs. Sparks cut her short: "Please stop. I had rather not listen to such fanatical drivel."

So Mrs. Tremont did not try further to open eyes that would not see or ears that would not hear. But she said kindly and emphatically, "It is not fanatical drivel, my dear. It is the Truth."

Only a few weeks after that the Sparkses gave up the cottage and moved to a cheap apartment in the city.

Mrs. Tremont arrived at her destination; rang the doorbell. The door was opened by a thin and pale woman who cried out at the sight of her, "Why, Mrs. Tremont, I have been thinking of you so much of late that you must have heard my thoughts."

"Very possible and probable," Mrs. Tremont smiled. "For thoughts are things, you know."

"Joe," Mrs. Sparks called, "Mrs. Tremont is here." A man came from the kitchenette. Mrs. Tremont hadn't seen Joe Sparks for months and she hardly recognized him. He had a beaten, hopeless look.

"Yes," he greeted her pleasantly, "Sue has been talking about you and your philosophy of life a lot lately. How's everything with you?" The question was purely automatic. There was not a spark of real interest in his tired voice.

"Fine." Mrs. Tremont put all the force of enthusiasm that she could muster in the single word. "And how are things with you?" No one could doubt the real interest she manifested in their welfare.

"Not any better," Joe Sparks answered wearily.

"Gets worse and worse every day it seems."

Mrs. Sparks broke in then, insisting that Mrs. Tremont remove her hat and coat for a real visit. Mrs. Tremont obeyed, fluffed up her dark, graying hair and took the proffered chair with its faded cushions. After inquiring about Mr. Tremont and other old neighbors in the suburban town Joe Sparks said, "I know that you two will want to talk over old times, so I'll leave you to your chatter."

When the door had closed behind him, Mrs. Sparks said sorrowfully, "Poor Joe. Life has licked him completely. He has lost all confidence in himself. I pity him from the bottom of my heart."

"Why scorch his spirit with your pity?" Mrs. Tremont replied somewhat sharply. "Why don't you restore his lost confidence to him?"

"If I only could," Mrs. Sparks answered sadly. "I would do anything to have Joe as he used to be."

"You can if you will."

"No. I can't."

"Yes, you can if you only will."

"Tell me how to work such magic."

Mrs. Tremont smiled. "It will seem like magic though it isn't; just a simple law. Words, the simplest of tools, are the most constructive as well as the most destructive tools on earth. They make or break a soul. For words, when spoken, become flesh and dwell among us. They 'manifest' themselves into reality."

"What are you driving at? What shall I do?"

"Will you do it faithfully, and believe it fully when you do it? For that is the secret of its magic."

"I'll do whatever you say, though Joe will probably think I am losing my mind."

"Did he think you were insane when you had im-

plicit faith and confidence in his ability to provide amply for you?"

"Why, no, of course not."

"Then why should he think it now? You have wounded his spirit by your spoken pity and you have weakened his self-confidence by your spoken lack of faith in him and in everything constructive. Now you must heal the spirit and restore the confidence that you have so impaired by your words. You love Joe, I know."

Hot tears filled Mrs. Sparks's eyes: "More than anything on earth."

"Then it will be very easy and pleasant for you to follow the simple formula of using positive words in a positive way where you have been using negative words in a positive way."

"I remember how you used to try to explain to me the laws of Truth, but I never could see——"

"I am not asking you to see now. I am asking you to do. By the way, what is Joe doing now?"

"Like many other unemployed men he is trying to sell life insurance."

"This then is your part. Each morning as you tell Joe good-by, you are to say to him with positive belief in what you say: 'Joe, you are God's son, and as such you can have no fear whatever of any of His other sons. In every way you are the equal of each of them. In your Father's sight you are a good worker and in His sight all good workers are worthy of their hire.' The next day say, 'Now is the accepted time. Our Father, who is the giver of all good gifts, gives to us *today* our gift.' The next day say, 'Joe, ask our heavenly Father for a sale. Ask, believing, and you will receive what you ask for. The law goes before you, dear, making straight and smooth your path.' "

Mrs. Sparks's eyes shone with interest and excitement.

"Let me write all of that down. Does the Bible really say all that?"

"Words like that and much more. I'll show you. Where is your Bible?"

"I haven't one," Mrs. Sparks admitted with shame.

"Then I'll mail you one tomorrow, and I'll also send you some Unity literature. In it you will find many positive affirmations plainly applicable to your situation and plan."

It was two weeks later that Mrs. Tremont had a letter from Mrs. Sparks. One sentence pleased her especially. It was "Joe is going to his work now with a song and a whistle."

Other letters came, all indicating progress.

Six months later Mr. and Mrs. Sparks came to the Tremonts for a Sunday supper. An air of suppressed excitement was about them. Suddenly Mrs. Sparks said, "Joe, I can't keep quiet any longer"; then to the Tremonts, "We've rented the cottage next door again."

"You have! How nice," the Tremonts cried in unison.

"Yes," Joe Sparks explained, "I have been making steady sales for weeks now, and the district manager says I will do better in this locality, where I am known."

His wife twinkled across at him: "But we are not going by what the district manager thinks. We are being led by what God knows, and that is that Joe can sell insurance anywhere. He is not limited in any way nor by anything nor to any locality."

"Sue sure does believe in her old man these days." Joe Sparks laughed happily.

"Indeed I do," his wife answered with emphasis.

Later as the two women cleared the table and washed dishes Sue Sparks said: "I said those words as you instructed me to, expecting only small results. But when the small ones came I had more faith. My faith grew and grew with each daily manifestation, so more and better results were experienced."

" 'If ye have faith as a grain of mustard seed,' " Mrs. Tremont quoted.

" 'If ye have faith, and doubt not,' " Mrs. Sparks also quoted.

" 'Thy faith hath saved thee,' " Mrs. Tremont continued.

"Saved me and Joe also," Sue Sparks said gratefully. "All thanks to you, dear old friend."

"Not to me," Mrs. Tremont corrected, "but to our dear heavenly Father."

"All praise be to Him," Mrs. Sparks acknowledged reverently.

HEALING THOUGHT

There is born in me this day new life in Spirit, and all my ills disappear. I am a new creature in Christ Jesus.

PROSPERITY THOUGHT

"Behold, I make all things new." Old things are passed away. I see plenty everywhere. "He that hath a bountiful eye shall be blessed."

(Use from December 20 to January 19)

Our Part toward Peace

BY MILDRED R. WHITE

IN EVERY HEART there is a yearning for peace, for surcease from war. Even in the countries not engaged in fighting there is a great desire to do something to help bring about an end to war. It is every man's natural urge to aid his neighbors.

And every man can, that is the glorious truth. He positively can, by himself. If it sounds ridiculous, highly extravagant, to claim that one individual, one little person like you and me—no more important, no stronger or weaker—can play a big part in bringing about peace to all nations, then follow the suggestions given and see what happens!

In the first place, let us look at war a moment, just long enough to learn something of its anatomy and how it comes to be. It is built up of many things, but the following are the more vital of its impulses:

First is greed. Remove greed from war and a huge force is gone. Selfishness goes hand in hand with greed; has anyone heard of an unselfish war? Someone, some group, is looking for personal gain in every war that was ever commenced.

Next comes hate, a thing that is not pleasant to look at or think about and still less agreeable to feel. But it makes itself felt in wars; there cannot be a war without this factor. Anger comes very close to its brother hate; in fact, it is really a forerunner of hate. Once aroused, anger is a heavy worker for the cause. Under this same heading appears an associate we are

sometimes surprised to find in such company, but we learn eventually that it too is part of the machinery of war. Its name is "righteous indignation." It is so innocent looking that we often forget its potency. But without it to fill the hearts of many, to arouse the pity and the sense of fair play that is strong in individuals who would not otherwise countenance it, war could in many cases not be commenced.

Misunderstanding and intolerance come hand in hand at about this point, and they are very sad companions; for it would have been so easy for either of them to take the opposite side.

Criticism comes next. Very much damage is done even under the head of "constructive criticism." In Webster we have a definition of criticism: "the act of criticizing, especially unfavorably; faultfinding; censure." It tears down not only the one criticized, blamed, but also the one who does the criticizing. The very air becomes tense, negative, when criticism is rife. How easy to find something to praise, something to appreciate, in another, whether person or nation! Criticism not a forerunner of war? If it were not for it, mild as it may seem, there would be no resentment and retaliation. How quickly they follow and how easy it is to slip from one into the other. Before we realize it we have made too much headway on that unhappy road to war.

And last, but far from least, we must list self-pity. Being sorry for oneself is one of the most tragic situations in which we can find ourselves, whether we are nations or individuals. It is unhealthy, and it breeds many of the conditions of war.

Now, let us turn to the chapter on "Denials" in Doctor Cady's *Lessons in Truth* and the author's ad-

vice as to the way to deny successfully. Do not place too much emphasis on the undesired condition or trait; just quietly refuse to dwell on those feelings or traits; and turn to their opposites and concentrate on them.

In the same way it is now time for us to deny war, eliminate war, by bidding those elements which produce it to dissolve and depart and cease to exist: in ourselves first of all.

But we are not at war! No, thank God; but when our friends are ill or in trouble and we would help them to demonstrate health, life, and happiness, where do we commence? On ourselves, do we not? In fact, many teachers claim that our only work is with ourselves; that the moment our consciousness is filled with love, with belief in life, health, and perfection, the demonstration is complete and the friend is healed. In any event, we cannot hope to help another until we have first corrected our own false vision.

So in our deep interest in peace for all nations let us waste no time, but let us work definitely on ourselves so as to eliminate every attribute or impulse that has even a small part in producing war.

We must rid ourselves of greed and selfishness first of all. We are thankful that this nation does not want any additional territory, that it is content with what it has. But that is not enough. As individuals we must cast out any element of greed or selfishness in our personal life, our personal desires. The more unselfish we can be in every instance the greater will be the part we play in reaching the goal of peace.

Most of us will not have to linger long on the next element, hate. We know its opposite, love, and have long learned its efficacy in healing and in bringing about the successful solution of problems. We

hold no slightest hate for anyone, not even for those who we believe have wronged, not us but other innocent persons. For the sake of hastening the cause of peace we positively refuse to have anything to do with this trait.

But the next two impulses have seemed so natural, so right. That is why they creep up on us so fast and find their place in the network of war before we realize to what ends they are leading us. No "righteous indignation" at, no anger with, an oppressor has ever helped the oppressed. Scarcely a day passes that some of us do not have to give the denial to these impulses as they seek to gain entrance into our lives everywhere.

When two people or two families or two groups understand each other perfectly and are tolerant of each other's wishes, likes, and dislikes; when no opinion is formed by one about the other without using both understanding and tolerance, then two important pieces that go to make the whole, misunderstanding and intolerance, are wiped out. It is so easy to misinterpret the motives even of those who are close and dear to us; we are apt to be very quick in our judgment of those toward whom we should be tolerant.

The door to our mind is a vital place to watch over peace; we must see to it that no intolerant thought enters and make every effort to understand our brother.

There is no quicker way to overcome the tendency toward criticism and resentment, which men follow so easily with retaliation, than to find something to praise in the person or situation that we are about to censure. Problem children have been praised into good behavior; dull students into making brilliant records; indifferent employees into eager and capable workers; and discouraged men and women everywhere into keen

and courageous individuals filled with self-confidence, poise, and assurance. Instead of concentrating on what is wrong with others, let us seek for the good—which is always there—and build upon that.

Self-pity, the little fellow at the end of our analysis, is not so small and insignificant as he might seem to be. But self-pity start a war? Why, how could he have even the slightest part in it!

But there is no more insidious element in the entire picture. There is nothing in our life that will cause disease and inharmony and disaster quite so quickly. It is the very harmless appearance of self-pity that makes it so dangerous. Feeling sorry for ourselves occasionally does not seem so wrong, but watch its effect.

We cannot feel sorry for ourselves very long without finding someone else to blame for our condition!

We cannot engage in self-pity without tearing down the truth about our oneness with God, our power as children of God, and when we come to the point where we are not living consciously in the divine presence, the presence and power of God only, then first one thing and then another goes wrong. No one can possibly continue to feel sorry for himself when he realizes that he has available to him all the resources of the world, all the wisdom, the power, the love. Dwelling on such truths, clinging to the truth of the one presence, will help us deal with any matter, whether it is one involving our home and our office or our fortune, or any lesser matter.

No one in all the world ever intended to bring on war. No right-thinking person would hesitate to do all in his power to prevent one. Whether it seems

fantastic or not, if we really want to bring about the peace we are all praying for, let us think, talk, act peace as well as its ingredients of love, unselfishness, harmony, tolerance, praise, generosity, and the conciousness of God's constant presence. Let us eliminate the opposites not only from our feeling about our neighbors across the sea but in our everyday relations right here.

Charity begins at home, in the little things in life, and that is where peace must start if it is to be everlasting within every individual heart.

Let us repeat with Canon Ferrer:

"I am only one,
But I am one;
I cannot do everything,
But I can do something.
What I can do
I ought to do,
And what I ought to do,
By the grace of God, I will do!"

Expectancy

By Frank David Harris

In patient trust inside my room
I pray for God to break the gloom
And light a lamp where dark has been.
But while I wait God will not mind
If I roll up the hindering blind
And let a ray of sunshine in.

The Rhythm of Health

BY RICHARD LYNCH

THE NATURE LOVER who has discovered harmony in whistling winds, roaring tempests, raging streams, babbling brooks, and the distant tumult of great cities can appreciate the rapture of the Psalmist when he writes of mountains and hills breaking forth into song and of trees and pastures shouting for joy. Anyone who has lived close to nature understands the underlying rhythm of "the murmuring pines and the hemlocks," the "chime of tinkling rills," winds loosed from their prison repaying "a melody for their liberty received."

Nature's rhythmic quality, that flowing movement which includes all natural phenomena, is evident to all. Silently the tides flood the bays and rivers with a certain regularity in their ebb and flow, twice daily. We hear the song of nature in the murmuring brook, we observe the procession of the seasons, the orderly precision of the appearance and disappearance of light and darkness, of day and night. As the streams of water flow so do streams of that lighter element, air. From the gentle breeze to the fury of the gale, we feel the rhythmic movement of the wind's breath. The very leaves of trees register a rhythmic activity of invisible forces; they grow not in a haphazard manner but arranged in definite patterns on their parent stems.

We live in a world of ceaseless activity, which science terms vibration. Its laws control the transmission of light, heat, and sound. The entire earth literally vibrates with music and is keyed to joyousness. It is not

only set to music but is the product of music. Every form of life is rhythmic. All humanity is striving for rhythmical response. Sameness depresses while variety stimulates. Monotony causes physical and mental stupor, while "variety is the spice of life." It swings us into new rhythms. When we swing out of our selfish limitations and feel the pulse of the great whole surging through our being, we may know we are in tune with the infinite One.

We are apt to think of harmony and rhythm in connection only with music, yet the law operates in many other ways, and there are numerous approaches to the rhythm of the universe. As the harmonious, rhythmic expression of life music is everywhere present, recording in our consciousness the wonders of the human body. The inhalation and exhalation of the breath, the diastole and systole of the heart and arteries, establish the rhythmic harmonies of the spiritual world in our mind. As we progress in our study of Truth, we become ever more sensitive to the "music of the spheres." This music continues uninterruptedly, no matter how great the discord may seem to the untrained sense of materiality.

Because every atom of being is thrilling with rhythmic motion, I am convinced that one of the great secrets of health is to be found in harmony and rhythm. The regular movement of life, as seen in action and reaction, is the result of the ceaseless, invisible pulse of the universe. A period of rest and pause inevitably follows stress and action. Rhythm is present in breathing, walking, and swimming. Speech is a result of the pulsing power in lungs and throat.

For the person who finds rhythm and harmony and surrenders himself to them the natural expression is

that of freedom, ease, and charm, whether it be expression in speech or song or movement; for the Creator is conscious only of orderly, harmonious existence. He who violates rhythmic order interferes with harmonious action and reaction, thereby cutting himself off from his source of intelligence, energy, and substance. Life and health gradually diminish as we disregard the laws of creation. Our diseases are self-inflicted.

While all motion is rhythmical, various forces cause undulations that vary in rapidity. From the simplest instances of recurring intervals of sound and silence, the primary rhythms, there are generated secondary double, triple, and even quadruple rhythms. But it is not my intention to dwell at length upon the more scientific phase of this subject. I aim simply to reveal the essential points necessary in demonstrating the rhythm of life and health.

The history of mankind discloses that the human race has always instinctively used rhythm as a means of growth and progress. An early Hindu belief was that in the harmony of the spheres was the birthplace of all art and beauty. Ages before the introduction of Christianity Egyptian philosophers pronounced music to be the symbol of the universe, while the ancient Greeks believed musical harmony to be the soul of the cosmos. It was the creed of Pythagoras that all is number and harmony; he based his scientific principles upon the premise that God organized all nature according to the laws of harmony.

In the marvelous Genesis epic of creation we read that the Spirit of creative mind "moved upon the face of the waters" and that God said "Let there be" certain shapes and forms; that light came out of darkness; that the earth was formed out of the void; and that

man and natural life appeared where before there had been no living thing. To the student the six days of creation are six periods of evolution, and the entire masterpiece is regarded by him as an allegory. Such a view is necessary to him if he is to keep pace with the truest scientific and philosophic thought, accepting the logical conclusion that it is rhythmic vibration that has shaped plastic substance into tangible form.

Carlyle had rare insight into the subject of creation when he wrote: "See deep enough and you will see musically, the heart of nature being everywhere music, if you can only reach it." Dryden also perceived the idea that "from harmony, from heavenly harmony, this universal frame began." And Emerson, that keen, intelligent observer of life, added his belief that

"The world was built in order
And the atoms marched in tune."

I once saw an experiment by which musical sounds were formed into visible shape. They were produced over a suspended sheet of thin parchment, spread with soft paste, and exquisite forms were shaped out of the plastic medium. Different harmonies produced various shapes of ferns, flowers, and stars. Some form was always developed; never did the paste remain a heterogeneous mass. This tendency of nature is familiar to all who have observed the structure of snowflakes, frost etchings on the windowpane, or the crystallization of minerals. What are all these but music made visible?

As the "worlds have been framed by the word of God," so also has the Word been made flesh. As such, it should, according to natural laws, have a beautiful, harmonious, healthy arrangement of form. God, who "commanded the light to shine out of darkness, hath shined in our hearts," and He has given us the power of

the Spirit within. It is logical to believe that when we reproduce His notes of exquisite harmony over the suspended parchment of our own subconsciousness, the pliable atoms of our body must be rearranged into forms as harmoniously beautiful as the structures of inanimate nature, much as the pliable substance on the parchment is shaped into beauty by musical sounds.

The power that sustains the natural world also sustains the natural man, although he may but vaguely realize this fact or understand how he can receive the full tide of the illimitable power of countless millions of waves if he will but live in harmony with the rhythmic forces of being. When the rhythm of his being is disturbed through unreasoning emotion or abnormal excitement, invisible ministrants in the realm of radiant energy constantly endeavor to supply him with harmonious conditions. His mind and body seek to restore the usual order and thus prevent exhaustion. Thus the spirit of infinite good is forever radiated in a great, universal wave of harmony, vibrant with life and health.

As man synchronizes his thought with the eternal order of creation, getting in tune with the infinite order, he finds the foundation of health; for to be hale, hearty, and happy one must obey the rhythmic laws of the universe. The wider the range of man's intelligence the greater becomes his use of the universal powers, although his soul rarely becomes aware of the ceaseless vibration, which is energy in motion, as an expression of the one life that is continually manifested in such myriad ways. He seldom recognizes electricity, light, heat, sound, or color as variations of the rhythmic pulse and melodic tendency of universal being.

The term "musical theraphy" is of comparatively recent date even though it is not a new idea, having been

used by the ancient Greeks. Theraphy means cure, and Plato and Pythagoras advocated the use of music for healing, the flute, for instance, for sciatica and the harp for nervous disorders. In his dramatic lyric "Saul" Browning unfolds clearly and succinctly the power of music to restore harmony to a diseased mind. You are doubtless familiar with the Bible story of the incident that inspired the poet's exquisite composition. A brief outline of the poem will suffice to illustrate my idea.

King Saul was suffering from a "mind diseased," and his attendants sent for the boy David, afterward known as both a king and a psalmist. David had previously soothed the monarch with his harp. But now upon entering the king's tent he saw the gigantic figure of Saul, "more black than the blackness," with his arms outstretched on the main pole of the pavilion, hung "drear and stark, blind and dumb."

The young musician tuned up his harp and played first a soothing melody, one that the sheep knew as they came home to the fold. He followed this with a martial song. Then he played the help tune of the reapers and the wine song of their friendship; then the tender melody of love and marriage, and the stately religious procession of the Levites. The tent shook with the shuddering groans of the king, but his body still hung unmoved. Again David played, and now he sang:

"Oh, our manhood's prime vigor! No spirit feels waste,
Not a muscle is stopped in its playing nor sinew unbraced.
Oh, the wild joys of living!"

Heart, hand, harp, and voice all joined with the leap of his spirit to lift Saul out of sorrow. "Saul!" David cried, then stopped and waited to see what would follow. The king opened his eyes. His dark hour of

death had passed. The harmony of musical rhythm had brought him back to sanity and life.

The reviving, therapeutic value of music should be far more generally recognized than it is in this age of discord. Many physicians who once ridiculed it are now admitting its value and often prescribing it as a means of healing. Hospitals and even prisons are introducing it with good results. Health demands that both mind and body be kept in a state of harmony. Music affects the emotions, and it is now a well-established fact that the emotions affect the physical functions of glands, heart, and circulation. When moods and emotions are harnessed by scientific understanding, great strides toward health will be made.

Certain harmonious arrangements of ideas in the mind produce like arrangements in the body, quickening the natural functions. In fact, the body is often likened to a highly tuned instrument. We all dread the discordant sounds of an instrument that is out of tune. How carefully the Kreislers and Heifetzes tune their violins before playing. Why? So that they can reproduce the beauty and wonder of rhythm, melody, and harmony. The average person gives much less attention to that most marvelous instrument of all, his body.

It is quite as impossible to produce harmony in the body by drawing upon all nervous and muscular force at one time as it is to get music from jangling all the keys of a piano at once. Each chord and note in its right place and at its proper time, produces a glory of harmony. Likewise the secret of living rhythmically lies in knowing how to regulate the body so that some part of the organism is always at rest while another part is functioning. For rhythmical action is nature's law and must be obeyed if one would live harmoniously.

Every person who perceives the therapeutic value of harmony enlarges his racial consciousness with regard to the healing power of rhythm. Who can say what he may be able to accomplish when all his forces are brought into play and he knows how properly to harmonize and control them! Daily the idea is advancing that there is a tonic property in music that stimulates and re-energizes as well as soothing and relaxing patients. In hospital work it has been found to produce not only emotional diversion but results of lasting benefit. Personally I have known it to banish a severe headache, to assuage a burning fever, and to restore sight and speech lost through shell shock.

To be mentally harmonious is to have a body correctly attuned to life and health. Daily scientific thinking is the only means that will attune man to harmonious conditions. No musician would tune his instrument one day and then forget to do so for a week. Yet we are just as negligent as that as regards our individual attunement or adjustment. In Plato's "Republic" there is a passage that says:

"To him that has an eye to see there can be no fairer spectacle than that of a man who combines the possession of moral beauty in his soul with outward beauty of form, corresponding and harmonizing with the former, because the same great pattern enters into both. My belief is that a good body will, not by its own excellence make the soul good, but, on the contrary, that a good soul will, by its excellence, render the body as perfect as it can be."

Every thought is rhythmic if it accords with universal or spiritual harmonies. Nature is alive with vibration, rhythm, and harmony. The individual who aligns himself with nature's constructive principle must

be restored to health and happiness. In his "Dance of Life" Havelock Ellis says: "The diversity of the many is balanced by the stability of the one. That is why life must always be a dance, for that is what a dance is: perpetual, slightly varied movements which are always held true to the shape of the whole."

He continues with the thought that not only life but the universe is a dance; for the universe is made up of a certain number of elements—less than a hundred—and the "periodic law" of these elements is metrical. A wonderful unison is exhibited in the dance, the mass moving as "a single being, stirred by a single impulse." Industrial and social unification would result from the same idea being applied to practical affairs.

Christianity is both the religion and the science of harmony. The teaching of the Master was very definite on the point of the heavenly harmony that is creation. It is strange that we have lost the true significance of the word heaven, upon the idea of which Jesus dwelt so insistently. We have made it a place although it has no reference to place. It is a condition of mind: that of harmony.

The Master taught men how to be in harmony with the universe and practice rhythmic living. Have you ever paused to wonder why Jesus said that all things would be added? He knew the law of demonstration, namely that if a person seeks and finds the realm of harmony, he will naturally be supplied with every needed thing: life, health, abundance. All good comes to those who are harmonious. To prove what the Master proved we must first strike the chord of Christianity: rhythm, harmony, heaven.

EDITOR'S NOTE—This is the fourth of twelve articles by Richard Lynch. The fifth will appear in February UNITY.

Sculptors All

BY BEVERLY E. FINCH

"He will hew to the line of right, let the chips fly where they may."

A sculptor of Greek legend due to some personal experience in his life had formed an aversion for womankind. Having harbored in his mind an image of being that he himself (not God) had created and having wearied of this image, he let his imagination roam into the realm of the ideal. Dreaming, as an artist will, he fashioned a mental picture of a perfect woman, beautiful in mind, in soul, and in body, for without the first two the last could not be. He set about substituting the right, the true, concept for the false appearance. In this change of view he was inspired, because of himself, without the quickening of Spirit, man cannot apprehend perfection. But his soul desired to produce the perfect, and of course this was God's own incipient desire, since infinite love ever yearns to work through man to bring forth more and more of perfection into manifestation.

The Spirit having now become active in the young artist, he procured a block of ivory, so the legend goes, and set to work to bring into visible form his ideal. Incidentally in choosing this material he selected that which is spoken of all through the Old Testament as representing wealth, beauty, and grandeur, as in the building of the throne of Solomon: "and there was not the like [of this throne] made in any kingdom."

Having drawn on his block the lines he chose to follow, day by day his love-inspired hands exultingly

chiseled away at the ivory, eliminating first the large fragments, and gradually the smaller ones, down to every tiny chip that obscured his ideal of beauty, until at long last, after months or maybe years, the exalted creation he had pictured revealed its hidden beauty, a flawless conception brought to light. Having thus executed his ideal conception of perfect womanhood, he loved the statue, the product of his inspiration, imagination, and painstaking labor, and he entreated the goddess Aphrodite to endow it with life. Now this goddess, significantly, is described as "the goddess of love and beauty and of life as expressive of the cosmic power of love . . . as the embodiment of spiritual love," not of the earthly, limited, personal love; and responding to his request she quickened the image into a living being, which stood forth, according to the legend, as the perfection of beauty in mind, soul, and body, the fullness of all that the sculptor had desired to depict. Since the power of cosmic, universal love is supreme, the goddess who mythologically represented this power was able to do this, and the statue became a living creature, a vision of beauty realized.

Although this is merely a legend, it is replete with meaning for those of us who have conceived a goal of perfection for ourselves. Being a legend, it doubtless has flaws, but nevertheless it will serve our purpose.

The sculptor was actuated in his work by the spirit of love, and love is the power that attracts the thing hoped for. It is the substance of the thing itself. In this it is the ally of that other attribute of God, faith. His love for the work he was engaged in, the thrill it gave him, and his faith in his ultimate success were the very substance and attraction of the manifestation of his concept.

The sculptor's task was to transform a piece of rough material into a thing of beauty. Our task is the transformation of the personal self into the spiritual being that God had in mind when He breathed His own life into us for the purpose of expressing Himself; and the same qualities of love and faith used by the sculptor lead us too toward our ultimate goal, which is unity with our Father. If we put enough love, faith, and patience into attaining our end we shall eventually succeed. "Let patience have *its* perfect work."

Sculptors all, you and I are chiseling to produce, with the aid of God's inspiration, love, wisdom, and power, a visible replica of the perfect ideal that we hold in mind, first removing the more patent faults and in time many secret ones that we ourselves had not been conscious of. This is the end and aim of our existence.

Underneath the cloak of personality that we started weaving when we first became conscious of ourselves the perfect image still stands waiting to be uncovered, and it is up to us to do this by our conscious effort, reversing the faulty work that we performed in ignorance, and bringing to light the real image in all its beauty. This is not the work of a day or a month but of gradual unfoldment, as we become awake to the truth of our innate perfection.

A metaphysician with a clear consciousness once said, "I believe in my power to eliminate from my life all that is undesirable." He meant of course the God-given power within him. Each of us is in the position of the sculptor described, standing before his block of ivory, yearning to cut away the personality that is hiding innate potentialities, and our vision of Christ perfection speaks through the ivory and says wistfully:

"Let the Christ be formed. Let the Christ come forth. Its beauty is waiting and longing to be released by your sculptor hand. You have the power to eliminate bit by bit the personal covering that is hiding the perfection of beauty, your real being. Begin chiseling today. Hew to the line of right. No task was ever accomplished without a beginning. The Spirit is active in you, and you may trust it to guide your hand. The son can do nothing of himself; the Father is the transforming power in your work."

We are all in love with an ideal, but most of us let it remain an ideal instead of moving it out of the idealistic realm into the tangible realm of activity, where only it can be helpful and of practical value in the service of the God of love and beauty in His work of establishing His kingdom of love on earth. His is the power that can and will quicken our ideal with His own life.

As His offspring God endowed you and me with sufficient talents to fashion perfection, but we have appropriated another of His gifts, that of free will, to our personal use and have in varying degree brought forth many imperfections, all of them more or less removed from the divine ideal of Christ loveliness. We still have the power to eliminate all that is undesirable, all useless material, that is hiding what is underneath and yearning to declare itself.

As a sculptor cuts away a little at a time, eliminating the material that obscures his ideal conception of beauty, so you and I are cutting away all the superfluous covering of the personal self to reveal the spiritual or Christ self, the true ideal of the Creator. When Paul said, "I die daily," he was referring to his ability through prayer and meditation to renounce and cast

off each day some part of his personality which was separating him from the perfection of Principle. He daily made an effort to "put off the old man" and let the Christ be formed in him as a living reality.

In our unfoldment we hold onto so much that is unimportant and useless: the false covering of resentment, of hurt feelings, of wounded vanity, of "low ambition and the thirst of praise," of ignorance obscuring our innate wisdom, of anxious thought and doubt, of temper, of criticism that has hidden the beauty of commendation and praise, of greed, of a stubborn will, of resistance, of self-pity, of jealousy, of sorrow, of fear, of unforgiveness; all of which constitute the pride and selfishness of human nature which is hiding the unselfed love of the divine nature within. At the last, when our task is finished, all these and much else will be found in the trash heap, discarded in the process of revelation.

When Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," He meant every word of it, and in our meditations we should analyze the words heart, soul, mind, and strength so as to get the full meaning of each word separately. This analysis will be done by each individual according to his understanding, and possibly no two will analyze their meaning exactly alike, but sincerity is the chief requisite; and if we are sincere in our desire to show love for God He will guide and instruct us.

> "Out of Zion, the perfection of beauty,
> God hath shined forth,"

and we love His beauty. We do likewise when we see the perfection of faith, of courage, of generosity, of integrity, of kindness, of unselfishness, of forgiveness,

of tender love, or of any other God quality shining forth through various individuals; we love and admire the Spirit back of these characteristics, and in so doing we are loving God, having seen "him even as he is."

We have been given a pattern of unselfish love to imitate. So let us stop right now being idealists only and bring our ideal into active living where it can serve the Father. Though we may have many failures, by keeping in mind the perfect picture we can always endeavor to hew to the line of right and use our failures as lessons to teach us how to improve our work from day to day. Perfection is there waiting and yearning to be uncovered, and no one can do it but ourselves.

We shall be satisfied when we awake in His likeness: become aware that we have been like Him all the time but have been wearing a material cloak of personality.

Father, hear me while I pray: Let Thy quickening Spirit bring my ideal into a living, feeling, active reality dedicated to Thy service. I thank Thee that Thou hast heard me and I knew that Thou hearest me always.

Like a Candle

Like a candle in the night
The Word of God illumines me,
Till out of darkness into light
I walk as one who now can see.

And seeing, I am not afraid;
For what is there on earth to fear?
Since all is good that God has made,
And God Himself is ever near.

—MARIE BARTON

Parents' Question Box

BY ZELIA M. WALTERS

Question. Several mothers present the problem of the social life of the school child. One typical letter says: "Our town has an overabundance of clubs and sororities for all ages. My daughter (aged eleven) in her first year of junior high belongs to one club and is pledged to a sorority. Is this not creating the wrong social outlook for so young a girl?" Another letter asks about ballroom dancing for this age group.

Answer. Clubs or gangs appear as natural as breathing to children of this age group. We must always be careful in checking or controlling a natural tendency. Probably each of these mothers can look back to the time when she gathered together half a dozen of her mates and formed a secret club with a grand name and motto and with objectives never to be realized this side of Utopia. However these spontaneous little groups are different from the club in the modern school, which apes sophisticated ways and calls itself after a sorority for adults. In many well-ordered homes there is a rule that schoolchildren of any age must not go out on the evening before a school day. Certainly a child of eleven or twelve should not be allowed to go to evening club meetings. Some of the clubs modeled on adult lines do tend to create little snobs. The girls feel they are a privileged group. When a new name is presented for them to vote upon their comments, as incautiously revealed in conversation afterward, show this tendency. They ask: "Does she live on a nice street? Can she entertain us? Is she popular? Has she good clothes?" In brief,

is she quite good enough for us? Personal animosities often cause an adverse vote with resultant youthful heartbreak. The whole idea is bad. The training is un-American, unsocial, un-Christian.

There is little one mother can do if this unhealthy trend appears in the school her child attends. To forbid your child to join the club will not help. It will only make her most unhappy, and the other children will say that she and her parents are "queer." There are few things harder on a young child than to be obliged to stand out from the group as different and "queer." To be different in dress, behavior, or standards imposes a heavy burden. But if one mother can do little, all the mothers can change the whole social outlook. Probably other mothers disapprove just as you do. Could you invite the mothers of these club girls to meet with you to talk over the situation? There may be some plan that all can agree on that will slowly change the situation. Any violent upheaval would be unwise.

Ballroom dancing is surely "out" for children so young. It just "is not done." Well-brought-up children are not allowed to keep late hours. Then the child who is allowed to grow up too fast and become adult in outlook or behavior is being cheated of the priceless privileges of wholesome childhood. As to whether the child shall attend dancing school, no outsider can answer that question. It will be decided by the parents' social standards, the sort of society in which the child is growing up, his outlook on life, and many other factors.

Amidst these perplexing questions arising from a social life so different from that of the parents' youth one must not fail to take counsel of the inner light, which illumines dark places.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, January 5, 1941

UNITY SUBJECT—*The Law of Mind Action.*

INTERNATIONAL SUBJECT—*Jesus and Human Affliction.*—Luke 13:1-5, 10-17.

1. Now there were some present at that very season who told him of the Galilæans, whose blood Pilate had mingled with their sacrifices.

2. And he answered and said unto them, Think ye that these Galilæans were sinners above all the Galilæans, because they have suffered these things?

3. I tell you, Nay: but, except ye repent, ye shall all in like manner perish.

4. Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem?

5. I tell you, Nay: but, except ye repent, ye shall all likewise perish.

10. And he was teaching in one of the synagogues on the sabbath day,

11. And behold, a woman that had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up.

12. And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity.

13. And he laid his hands upon her: and immediately she was made straight, and glorified God.

14. And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath.

15. But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

16. And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, *these* eighteen years, to have been loosed from this bond on the day of the sabbath?

17. And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

GOLDEN TEXT—*We have not a high priest that cannot be touched with the feeling of our infirmities.* —Heb. 4:15.

SILENT PRAYER—*As I bring my thoughts and acts into harmony with the divine law I am protected from all harm, and rest secure.*

Everyone whose life is cast in the mold of the race thought as well as everyone who is developing spiritual consciousness is under the laws of mind. What a person fears comes upon him. What he considers inescapable he does not escape. If he admits that he is subject to chance, chance rules him.

On the other hand the person whose thinking is constructive, who in time of testing thinks first of the higher law and commits himself to its keeping, builds a wall of safety around himself and around all that his thought embraces, and within that circle he rests safe and unharmed. The "Galilæans, whose blood Pilate had mingled with their sacrifices," were average Galileans, neither better nor worse than their fellows. They were not paying the penalty for misdeeds or vicious

thinking. They were merely caught in the current of the race thought and, yielding to negation, were carried away by it. Where the race thought is conceded to be the law man is without protection.

A Jewish synagogue was a place where one could hear the law read out of the Hebrew Scriptures; or he could read out of the law himself. A synagogue represents the mind of man or the part of man's mind that is given over to religious thought. There is also a sabbath phase of mind, the consciousness that we have fulfilled the divine law in both thought and act. Jesus teaching in the synagogue on the Sabbath day represents a man realizing a highly exalted consciousness of life by reason of his clear understanding of his relation to the divine law and his obedience to its requirements.

Under divine law life is a perfect manifestation of power. Imperfection cannot continue where man makes contact with the law of life and obeys it. The "woman that had a spirit of infirmity eighteen years" was made straight immediately when Jesus spoke the freeing word and, to emphasize it, touched her.

The ruler of the synagogue (conscience standing guard over the mind of man) rightly sees healing as work but erroneously dissociates it from the law of life as expressed in spiritual unfoldment. The ruler chided the people for coming to be healed on the Sabbath instead of on the other six days of the week. It was not lawful to do healing work on the Sabbath. But healing in the sense of the restoration of man's mind, body, and soul to their perfect estate is peculiarly a sabbath work.

The sabbath state of mind is one that is free from external cares and harassing thoughts. It allows us to devote ourselves to thought and the contemplation of spiritual subjects, and it is under the influence of con-

templation of this kind that healing work is most successfully done.

Manual labor is not the only thing that is classed as work. Although teaching is work of the most exacting kind the ruler of the synagogue was not disturbed by the fact that Jesus was teaching on the Sabbath. The unawakened natural man sees work only in physical activity. Intense mental concentration or application means little more to him than idling or daydreaming. Yet it is when one has leisure for reverie and contemplation that the body most quickly recovers tone and builds up a reserve of health and resistance to disease. Even the ox and the ass, which represent low forms of life or activity in the mind of man, receive sustenance and support from a quiet, peaceful, orderly mind (are loosed from the stall and led away to the watering on the Sabbath day). How much more important it is that the soul (represented by the woman) receive support and be rebuilt and filled with peace at the same time.

A well-known writer and educator says that everyone nowadays needs quiet and that many fail to realize their need. The radio, the telephone, and other modern mechanical appliances are in such constant use that no one thinks of getting away from them and finding complete quiet. Until one learns the secret of commanding the inward stillness that insures individual peace and self-possession, such seasons of outward quiet are necessary to one's mental and physical health and well-being.

World peace may depend on the individual realization of peace and good will. It may be argued that good will must precede peace in the world, but without peace in the heart no one can feel entire good will toward others, therefore peace for the individual must

come first. Prayer for universal peace is in order at all times, especially nowadays when the need of it is so dire, but the individual can do little toward the ushering in of universal peace until he has experienced it in his own life. As individual effort to this end is multiplied the "adversaries" whose aim and object is to create chaos through war and hate will be put to shame. Thereupon the multitudes that without thought follow the lead of the strongest or most forceful personality will rejoice in the triumph of spiritual over material power as made manifest in the glorious works of the Christ consciousness.

QUESTIONS

1. Do the laws of mind apply to negative as well as constructive thinkers?
2. What is represented by Jesus teaching in the synagogue on the Sabbath day?
3. Why is spiritual healing successfully done on the Sabbath?
4. Under what circumstances does the body of man most quickly build up a reserve of health and resistance to disease?
5. On what does world peace depend?

Lesson 2, January 12, 1941

UNITY SUBJECT—*Resting in the Good.*

INTERNATIONAL SUBJECT—*Christ's Valuation of Personality.*—Luke 14:1-14.

1. And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him.

2. And behold, there was before him a certain man that had the dropsy.

3. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not?

4. But they held their peace. And he took him, and healed him, and let him go.

5. And he said unto them, Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day?

6. And they could not answer again unto these things.

7. And he spake a parable unto those that were bidden, when he marked how they chose out the chief seats; saying unto them,

8. When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him,

9. And he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place.

10. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee.

11. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

12. And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsman, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee.

13. But when thou makest a feast, bid the poor, the maimed, the lame, the blind:

14. And thou shalt be blessed; because they have not *wherewith* to recompense thee: for thou shalt be recompensed in the resurrection of the just.

GOLDEN TEXT—*Is not the life more than the food, and the body than the raiment?*—Matt. 6:25.

SILENT PRAYER—*In the Christ wisdom I meet every issue as it arises.*

The lesson for today begins with healing on the Sabbath so that it is in part a repetition of last Sunday's subject. Humility is also included in the lesson for today.

The Pharisees were religionists who had become unbalanced through giving undue attention to the forms of religious rites. Christ represents the I AM in its work of developing the divine consciousness and of expressing the divine energy that takes its rise in perfect peace.

Forms of religious rites are of no importance to those persons who rest in the realization of at-one-ment with God. Such persons must work the works of God, which include spiritual healing. Hence the activity of Jesus, in direct contrast to the inactivity of the Pharisee, which led to the inertia and negation represented by the man with dropsy. The Pharisee invited Jesus to a Sabbath meal—and no doubt the man with dropsy was invited also—to test the consistency of Jesus and His courage in meeting such a situation as then arose.

Jesus did not flinch from the responsibility but met the issue squarely. When the Pharisees refused to answer His question "Is it lawful to heal on the sabbath, or not?" He healed the man and let him go. To set His hearers thinking Jesus asked them who of them would not rescue a dumb beast that might fall into a pit on the Sabbath day. Knowing that they all would do so, they were silent.

In this lesson the ass and the ox represent physical strength. If your strength has fallen into a pit (material bondage), you can lift it up in the consciousness of the perfection of all things in God's creation. The Pharisees, who do not understand spiritual forces, are mute in the presence of healing of this nature.

A "marriage feast" represents a conscious union between soul and body in the silent influx of substance. The emotions of avarice, pride, and ambition seek to take first place in consciousness, but man puts them

down so that they cannot appropriate the all-pervading thought substance on which they strive to increase. As he calls divine intelligence, the master of the feast, to his aid, he puts worthy thoughts in first place in mind.

Our weak points ("the poor and maimed and blind and lame") are in need of developing and strengthening, not those perhaps overdeveloped traits in which we take pride. To realize all-round development we find it necessary to entertain thoughts that we perhaps have not before considered worthy of encouragement and sustenance. That we can help ourselves out of negative states of mind by appealing to the indwelling Christ is an untried thought in the beginning and may seem to us poor in comparison with the thought that we should have a change of scene, meet congenial people, do less drudging work, take less responsibility, in short, live an easy life and encourage the personal self to enjoy material prosperity and the satisfactions of sense. Man naturally chooses to entertain the latter class of thoughts, but his reward or recompense for entertaining them is not what he is led to expect. Instead their effect is to make the bent of all his thoughts materialistic and sensual so that in time he will live purely for his selfish pleasure and profit and thus miss the finer satisfactions of life.

A true thought along lines that are new to us may not always give an immediately recognizable return, for the reason that it must first take root in the mind and grow into a permanent part of consciousness. Only after that can it begin to yield fruit. "The husbandman waiteth for the precious fruit of the earth, being patient over it." Meanwhile the precious fruit is worth waiting for and cultivating with all one's skill and

devotion. When the whole mentality of a man is thus renewed by faithful, painstaking, intelligent thinking and living, the "resurrection of the just" takes place and he reaps his full reward.

QUESTIONS

1. Who were the Pharisees?
2. What does the man with dropsy represent?
3. What does the master of the feast represent?
4. Why does a true thought not always give an immediate, recognizable reward?
5. When does the "resurrection of the just" take place?

Lesson 3, January 19, 1941

UNITY SUBJECT—*Requirements for Entering the Kingdom.*

INTERNATIONAL SUBJECT—*The Slighted Invitation.* —Luke 14:15-24.

15. And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16. But he said unto him, A certain man made a great supper; and he bade many:

17. And he sent forth his servant at supper time to say to them that were bidden, Come; for *all* things are now ready.

18. And they all with one *consent* began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it; I pray thee have me excused.

19. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused.

20. And another said, I have married a wife, and therefore I cannot come.

21. And the servant came, and told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame.

22. And the servant said, Lord, what thou didst command is done, and yet there is room.

23. And the lord said unto the servant, Go out into the highways and hedges, and constrain *them* to come in, that my house may be filled.

24. For I say unto you, that none of those men that were bidden shall taste of my supper.

GOLDEN TEXT—*Come; for* all *things are now ready.* —Luke 14:17.

SILENT PRAYER—*My desire for the things of the Spirit leads me to appropriate the substance of Truth.*

Eating is the appropriation of substance, and can be either physical or mental. We "eat" ideas when we assimilate them through the mental process of thinking. "Thy words were found, and I did eat them." Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The affirmation of spiritual sustenance is the most sustaining source of strength known to man. By this means Jesus was sustained through forty days and forty nights of physical fasting. The affirmation that true substance is unfailing even kept the widow's cruse of oil and handful of meal at their original level through many days.

No matter how unfailing substance is, unless man realizes its unfailingness and affirms its presence in his mind, life, and affairs, he does not profit by it. In the midst of infinite abundance he starves unless he elects to accept the invitation to the feast.

The "certain man" who made a great supper is the Lord, and His servants are man's desires. Man however warps his desires from their true allegiance and perverts them by giving them over to the service of the senses, of materiality. The true function of desire is to

find the inner realm and there feast on the substance of Truth.

No one can "eat bread in the kingdom of God" except the one who first desires to enter the kingdom and who works to realize that desire. The impulse to love God or to serve one's fellow men may not be the basis of the desire. It may have no worthier origin than the urge to realize bodily health or material prosperity. One may be driven to it by illness that medicine pronounces incurable. One may come to it through poverty and the need of relieving the hunger and discomfort of others who are in like case with oneself. The highways and byways of life are crowded with derelicts who have lost their compass and wandered away from the kingdom, not knowing the crossroads from the main highway. Some of them have never known of the kingdom of heaven, or if they have heard of it, they think of it as a realm to be entered after death.

The ever-ready fullness of Spirit-mind is the true substance of the kingdom of heaven. All whose desire is for this fullness to the exclusion of inferior nourishment are the invited guests.

The attractions of sense consciousness are sufficiently strong to turn aside many who have felt a desire to devote themselves wholeheartedly to spiritual thinking and living but who have not followed up the desire with resoluteness of expression. Those who persevere in their resolve and who are faithful to their chosen periods of prayer and meditation are sometimes misunderstood by the material-minded, who see profit in nothing but external activity. However misunderstanding cannot deter those who put the following of the divine voice above every other consideration,

even if it should mean giving up all human ties.

One may fail to gain a consciousness of the real substance through belief in the reality of matter and material things (a field). The five senses (five yoke of oxen) and the desire to prove the physical strength in them and to perpetuate it lead man to excuse himself from realizing the deeper and more enduring spiritual strength.

To "have married a wife" means to have the heart set on personal love.

Metaphysically we may explain the filling of the table at the wedding feast with undesirable guests by saying that when the soul's needs are neglected it is empty, and that since all emptiness must be filled, an inflow of all kinds of undesirable conditions into mind and body takes place. Unless a person deliberately chooses the thoughts that he will entertain and directs his thinking accordingly, he finds himself at the mercy of a host of poverty-stricken thoughts that consume his vitality. Daily meditation and prayer permit him to entertain as his guests the thoughts that are fitted to build up his consciousness into one of peace and dynamic power.

The demands of the world and its external claims will not free us from the effects of our breaking the law. Spiritual beings must have food suited to their growth and development. Unless we feed our souls they will absorb the ill-assorted thoughts of the subconsciousness.

The nervous system is that part of man's physical nature which is nearest akin to the soul, therefore nervous prostration results from starving the soul of man. If desire for spiritual food is not keen enough to lead one to seek it for its own sake, the fear of

unwanted consequences should prove salutary in making man take thought for his true interests.

QUESTIONS

1. How do we "eat" ideas? To what does affirmation correspond?
2. What does the "certain man" who made a great supper represent, and who are his servants?
3. What are some of the things that drive man into the kingdom of God, as the lame, the halt, and the blind were "compelled" to come to the wedding feast?
4. What is the true feast, and who are the invited guests?
5. What do the five yoke of oxen, the field, and the wife represent?

Lesson 4, January 26, 1941

UNITY SUBJECT—*Demonstrating over Error.*

INTERNATIONAL SUBJECT—*Christ's Concern for the Lost.*—Luke 15:1-10.

1. Now all the publicans and sinners were drawing near unto him to hear him.

2. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

3. And he spake unto them this parable, saying,

4. What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5. And when he hath found it, he layeth it on his shoulders, rejoicing.

6. And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost.

7. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, who need no repentance.

8. Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it?

9. And when she hath found it, she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost.

10. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

GOLDEN TEXT—*The Son of man came to seek and to save that which was lost.*—Luke 19:10.

SILENT PRAYER—*I work to manifest the Christ as I bring the Pharisaic part of my consciousness within the sphere of the perfect man.*

Jesus said that "none is good, save one, *even* God." In our human self we acknowledge His words to be true, for we know that not one of us is altogether good. Some unreclaimed part of the nature of everyone, no matter what his profession or his effort, exists unreclaimed and must be brought into the light of the Christ understanding and revealed to him as in need of lifting up and redeeming from error.

Some Truth teachers claim that error will disappear from a man's mind and heart of itself if he will keep his attention fixed faithfully on the good and ignore the evil. This would be true if it were not for the hold that error has gained over the average person's subconsciousness, which causes it to recur to mind at varying intervals even after he has embraced the ideal of the indwelling Christ. "Now all the publicans and sinners were drawing near unto him." The surest way to get rid of error thoughts is to convert them to Truth, after which they lose their power to hinder one's development.

To demonstrate over error or "overcome" is to change all one's thinking radically so as to bring the good uppermost in mind. The thought of entering the

kingdom occurs frequently in the Scriptures, and with it the thought of overcoming, which is the condition that precedes entering. Overcoming implies a trial or testing, and we may here recall that nothing worth while ever comes without effort. Someone has said recently that "the good life is never easy" and that "it is the easygoing way of living that is the danger of our democracy." Jesus did not promise His disciples ease or triumph without effort. He said instead, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." His example made it easier for them to overcome because they had only to follow Him instead of breaking new trails. The effort itself was not made any easier, for such effort becomes easy only as the natural man is overcome and the spiritual man is developed.

Thoughts of error can be denied and true thoughts affirmed until a change in the consciousness takes place. Nothing less than perfection is acceptable to Spirit, therefore to leave one phase of the consciousness unperfected is to fail in the effort to enter into the kingdom. The parable of the lost sheep shows the necessity for complete dedication of the thoughts to the ideal of Truth.

Jesus associated with publicans and sinners because He came to seek and to save them, and He could save them only by knowing them and getting them to understand Him. He did not become one of them. No one can uplift another without at least coming into mental contact with him. Contact of souls leads to clearer understanding. The Pharisaical consciousness that draws aside from sin and assumes righteousness without actually being righteous causes a person to overlook errors in himself that everyone else can see.

During meditation and prayer we should search ourselves to find whether any God-given ideas of perfection are missing from our consciousness, and if they are we should set ourselves to developing them by taking thought for expressing them consciously. Where only one idea out of a hundred is lacking, the character can be called well rounded. Although one might be ninety-nine per cent perfect, the Spirit of the Christ ever urges us on to perfect our consciousness. The thought of joy and gladness is always present in restoration. The shepherd rejoices over the finding of the lost sheep. The woman rejoiced over the finding of her lost piece of silver.

Heaven is perfect peace, love, justice, goodness, in fact, all good concentrated in the reality of God in man. We accept the kingdom-of-heaven consciousness as our right after we have worked to enter into it, and we rest in its harmony. In this state we easily realize the truth of the healing thought for this month: "A new consciousness of Spirit wholeness fills my mind and overflows into my body."

QUESTIONS

1. What is the surest way to get rid of error?
2. What condition precedes entrance into the kingdom of heaven?
3. What does the parable of the lost sheep show?
4. Why did Jesus associate with publicans and sinners?
5. What effect has the Pharisaical consciousness on the one who remains in it?
6. What thought is always present in restoration?

When he, the Spirit of truth, is come, he shall guide you into all the truth.—JESUS

My Resolution

BY BLANCHE MARIE PETERS

I RESOLVE TO:

Follow *faith,* not fear: faith in the good rather than fear of evil.

Call on divine *strength* instead of expecting mortal weakness.

Ask God for *wisdom* and not depend upon intellectual thought processes alone.

Cultivate impersonal *love* in preference to limited, personal affection.

Invoke divine *power,* through love, to work out my affairs, rather than claim human impotency.

Use my faculty of *imagination* to picture only the good in myself, others, and every circumstance. I will not imagine evil power as controlling conditions in my life, nor will I interpret others' motives as selfish.

Affirm true *understanding* founded upon Truth and deny false conclusions based upon the

acceptance of premises given by the sense mind.

Link my will to *God's will,* desiring benefits for all, instead of using my personal will to force a conclusion that is to my own advantage only.

Claim law and *order* in my mind, body, and affairs in preference to fearing evil and thus invoking confusion and chaos.

Use *zeal* to uncover the invisible Christ in myself and in others and to help unfold and reveal it, in place of falsely judging persons to be mortal and therefore erring.

Practice *renunciation* of every thought, word, and action that does not conform to the Christ standard of perfection, instead of holding on to outworn theories, superstitions, personalities, possessions, and unwanted conditions.

Conserve and recognize pure, invigorating *life* flowing freely from its divine source, rejuvenating and perfecting me; and shun the waste of energy that results from dwelling upon weakness, illness, old age, and the cessation of life.

Silent UNITY

The Spirit of truth sings a new song in my heart.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and our co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

BY CHARLES FILLMORE

Christian metaphysicians in their application of a certain combination of thought and word have discovered the legendary "lost word." In the 1st chapter of the Gospel of John it is mentioned as the creative Word or divine *Logos*. The meaning of *Logos* is given as "thought-word."

The popular conception of the "lost word" has been that it is a very mysterious word that, when uttered by holy men, will produce miracles of manifestation. But now it is dawning upon us that the "lost word" is man's word raised to spiritual consciousness. Also that every thought and spoken word of man has direct effect upon his mind and affairs, confirming the statement of Jesus "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

When we realize that we are sons of God and that our identity is spiritual, we are initiated into a divine brotherhood and a certain degree of creative power is poured out upon us. We do not have the degree of power that Jesus had but a measure of it, which increases as we use it. He made such an intimate union with Divine Mind that His words were charged with the highest degree of creative power. "The words that I have

spoken into you are spirit, and are life," "and the word which ye hear is not mine, but the Father's who sent me."

When we understand the creative power of our words and especially those words which contain spiritual quality, we become more diligent and faithful in prayer and affirmations of Truth.

The reason the Lord's Prayer, the 23d Psalm, and other religious compositions have endured and been popular, while compositions of merit have faded into obscurity, is that they raised our thoughts to Spirit and connected us with creative ideas, and thus we were lifted to the consciousness of the realm of heavenly forces. For this reason the statements given each month in this department are selected for their distinctive spiritual quality. You who hold them in your daily meditations will always get some results, but results depending for their volume on the spiritual contact you make. A statement that upon first reading carries but light conviction will gain in power by repetition and word-by-word analysis. The healing word for this month should awaken a new concept of Spirit wholeness: that there is in creative Mind the comprehension of perfection, a state of wholeness in body that cannot be impeded or retarded in any way.

When this consciousness is attained the very cells of the body whirl into line with speed and

intensity, healing whatever ill may have involved them.

So also the statement of Truth that all-providing Good daily renews its spiritual substance and makes abundance appear in our affairs is based upon reality and instantly appeals to those who have consciousness of the interpenetrating substance out of which all things are created. The substance we see with our facial eyes is the precipitation of a radiant substance, or as an eminent British scientist puts it, "bottled-up energy." Back of energy is the divine idea that our mind contacts and whose output in our affairs it increases.

When you analyze these statements you will see that they are based in Truth and that they open to us their innate spiritual power when we add understanding to our faith.

HEALING THOUGHT

A new consciousness of Spirit wholeness fills my mind and overflows into my body.

PROSPERITY THOUGHT

All-Providing Good renews daily its spiritual substance, and abundance is manifest in me and my affairs.

(Use from January 20 to February 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

SIMPLY by holding the Healing Thought with you people at 9 o'clock every night I was healed of constipation. It is two years now since this demonstration took place. For many years previously I had resorted to material remedies, all of which were a failure. I am convinced that God is the only real physician.—*A. T. J., Great Britain.*

FOR FIVE years I had a lump in my breast. For four years it gathered and would not heal. Doctors said it had become a cancer. I wrote to you for prayers, and in five weeks my breast was entirely healed. You may print this if you like, using my full name and address. I bless Unity with all my heart and mind and soul. —*J. M. B., Michigan.*

MY SEVEN-YEAR-OLD daughter became ill. Her leg drew up until she walked on her toes. It looked like infantile paralysis. I was under censure for not sending her to the hospital for a test.

A letter came from you that told me not to be anxious. I looked at the wasted body of my little child. She was feverish; purple spots showed that the blood

was not circulating right. It seemed that I had to make a choice between life and death, yet I kept remembering your admonition not to be anxious. The next morning two doctors said it was not infantile paralysis but that my daughter would be in bed at least six weeks and even with hospital care might be a cripple. I held onto Truth with dogged determination. God had given my little one to me, and I knew that He could make her well.

Today, four weeks later, my daughter is running around playing, almost as good as new. My heart is full of gratitude.—*C. C., California.*

GOD HAS HEARD your prayers. A miracle has happened. I went to the hospital for an operation and they felt it unnecessary for me to have one. God bless Unity School.—*Mrs. L. B., Michigan.*

RECENTLY my son was deperately ill with pneumonia. I wired you for help. Shortly after I sent the telegram it seemed to me that a great burden had slipped from my shoulders, even before there was any perceptible improvement in the patient's condition. Soon afterward the pain left him and he slept quietly. The next morning a marvelous improvement was evident. From that time he grew steadily better. There were no complications, and he is back in school now. I am sending a love offering, which I hope will be of help in your great work.—*Mrs. J. J. B., Texas.*

Filled with Plenty

IN 1933 I was out of work, with no job in sight. It seemed as if my best friends had forsaken me. My back was against the wall. My mind was full of discouraged

thoughts. My wife was working for a very small salary, with hours you would think only a slave might have had. She came home at all hours of the day and night, maybe to get only two or three hours of sleep. Sometimes she cried pitifully because her legs and body would ache so. I tried and tried to get work, but it seemed as though the more I tried to find work the less chance I had to get it.

One cold evening I was on a street corner waiting for my wife. An elderly man who was selling papers there asked me if I would watch his papers for him while he went for change. His face was so happy and smiling that while I waited for him to return I wondered about it.

When he came back I gave him his papers and what I had taken in for some that I had sold. I asked him how he could be so happy. He told me about Unity. Seven years before he had been told that he would never be able to work again, but he had been helped through Unity. He gave me a prayer and told me to repeat and study it if I felt like doing so.

That night I prayed fervently. I wanted God to just drop everything else and do for me. I got no results.

I had a three-hour talk with the old paper man the next night. The next Sunday he came for me and took me to church. Everything began to look brighter. I got a job part time. The pay was small, but I was happy. Then I got a better job. Then I got a still better job. Later I got a new job, and have been working at it now for five years steady.

We have bought furniture and three cars (at different times). Above all, we have a happy and peaceful home. I want to thank you a million times for helping to put me right with God.—*J. A. W., Missouri.*

He Shall Have Abundance

GOD HAS demonstrated prosperity through me in a wonderful fashion since I started my prosperity-bank drill. In less than two weeks my husband received a position in his own line of work after being out of a job for two years! Other problems have been ironed out as the need arose.—*Mrs. T. H. M., Massachusetts.*

I HAVE USED three prosperity banks and I want to tell you what wonderful success I have had.

Yesterday my employer told me I was to get a five-dollar raise. I have been working six months. Many girls who got out of school before I did are still looking for work. I not only have a job but I have a wonderful job, exactly the kind of work I am most interested in. I did not think any place could be as nice as this, and I am secretary to a woman who is the nicest person in the place.

I just had to take time out to tell you of the wonderful things that have come to me through my applying the principles you teach. Thanks so much for your wonderful help and encouragement.—*L. M., California.*

"THE SPIRIT OF THE LORD is upon me, and I am in all ways prospered." Proof of this has been blossoming forth in my affairs during my use of the prosperity-bank drill. There was apparently a shifting in my daily work. As I began to abide in the realization of the statement tenseness began to drop away. My holding firmly to Truth as regards supply for my needs has brought some pleasant changes; new doors have opened to me out of the unseen. These things have come about since I wrote to you last, and I know the realization of Truth has been the cause. The change came not from any outer effort of mine but as a result of the working of

the Spirit of the Lord in me. For all these blessings I am deeply thankful.—*T. B., New York.*

I WROTE to you for a prosperity bank and asked you to pray with me for prosperity. Since that time there have been many changes for me and many wonderful demonstrations. I now have a position doing the type of work I like best and in which I feel there is every chance of advancement. I am inclosing the proceeds of my first bank, and I ask you to send me another so that I may continue to enjoy the many blessings from God's abundant storehouse.—*K. R., Pennsylvania.*

Free from Cares

ABOUT SIX months ago I asked you for prayers for my husband, who was drinking to excess. He didn't want to drink; I guess it was a disease with him. He would get a craving for it, and one drink would always end in a big spree. Shortly after I wrote to you he came to me and said, "I am going to the priest and take the pledge for life." He did, and has never tasted liquor since. I know this was brought to pass through your prayers. I had prayed hard over it, but owing to my home conditions I was in no frame of mind to ask in the right way. Accept thanks from one who believes that prayer is answered.—*D. D., California.*

Hearken unto Me

YOU WILL rejoice with us to know that the long-prayed-for business opportunity for my husband has been made manifest. Our hearts are full of gratitude and praise for a marvelous demonstration of God's power and love.

My husband was a very successful executive with an exceptionally fine business record. But ten years ago through a series of deaths and changes in company ownership he found himself facing unemployment—and he was past middle age. On every hand he was told there was no place for a man of his age, no matter how fine a record he could show. Again and again that thought was forced upon us. But although Unity had not come to our knowledge at that time, I always refused to accept that verdict. Something deep within me clung to my faith in God's ability to do all things even if man failed in them.

During the years of trial we found Unity and were greatly blessed in having our minds opened to a greater understanding of Truth. And now as a result we are today enroute to a very desirable position for my husband, in the field for which his training and experience have fitted him. Everyone who knows the circumstances says it is most unusual. The way has been made so smooth and pleasant that we know only God could have arranged it all. Our hearts are filled with praise. —*M. H., New York.*

Love One Another

I WROTE TO you asking you to pray for a harmonious placement of my husband, who had lost his position through misunderstanding and through the misrepresentations of another. I wish to express gratitude because he has been called back to his former position and has received an apology from the one who had harmed him. We are very grateful for God's help. —*Mrs. A. C. W., Illinois.*

I Am the Light

UNITY HAS helped me to change my whole life in one short year. I believe I was as miserable and unhappy as one could be. Of course I thought people and circumstances were all to blame for everything. I had no home, no close friends, no employment. It seemed as if I were of no account and no one cared. I didn't seem to fit in anywhere.

My first awakening came from a Unity talk I heard over the radio. I wanted more, so I sent for Unity literature. My greatest surprise after I learned to know God as the Spirit within was that all my troubles were with myself. With the help of Unity and my growth in spiritual understanding my whole life has changed.

Today I am perfectly happy and contented, at peace with myself, with people, with the world, and not a thing is different from what it was a year ago except myself. I have a steady job. I like my work and the people I work for and with. That would have been impossible if it had not been for my increased understanding. My world is a beautiful place, for I truly have health, harmony, peace, and good will.

Without Unity I never would have got on the right track.—*M. R., Ohio.*

He Is My Refuge

IT IS ABOUT a month since I wrote to you asking to be remembered in your prayers, and I want you to know how wonderfully I have been helped as a result.

As I look back now it hardly seems possible that I could have come so far in such a short time. Perhaps the best way to explain it is that I have come out of the darkness into the light. I now sleep well without a

sedative, eat well, and have gained weight. My nerves are calm, and I can do many things that before seemed impossible. But the best part is the peace I find in my heart. I want you to know how happy I am, and I give thanks to God for His help through Silent Unity.—*Mrs. F. W. K., Illinois.*

Unto Us a Child

MY DAUGHTER-IN-LAW was pregnant. Her physician said she could never give birth to a baby and planned on a Caesarian operation. He said there was no use in getting baby clothes ready, as the child would not be alive. I wrote to you for prayers. I faithfully used the statement that you sent me and made clothes for the baby. Now my daughter-in-law has borne a beautiful baby boy, after a short period of labor. The child is perfect in every respect. The mother is fine. I am very grateful to God for this good, and I bless you for your prayers.—*E. C., Ohio.*

His Truth Is a Shield

A TORNADO came the other morning and swept part of this town clean. I awoke to hear a noise like that of a hundred airplanes. I looked out the window and saw what looked like a ball of fire. I was badly frightened; then I thought of The Prayer of Faith through which there have been so many answered prayers. I repeated,

> "God is my all; I know no fear,
> Since God and love and Truth are here."

Other houses were swept away, but my house was not harmed. I thank God that I am a Truth student.—*E. O., Georgia.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I am looking for a position. Should I solicit in the business district from door to door, or should I sit still, be patient, and wait for some opportunity or lead to present itself? After seeking spiritual guidance, do I forfeit it if I get out and try to find something to do? I have registered with employment agencies, spent days calling on firms, answered newspaper ads, and run down tips given me by friends. I try to regard this situation as a steppingstone to something better than I have had.—*From a letter received by Silent Unity.*

You never, under any circumstances, forfeit the rights and privileges that are yours as a child of God; that is, God never withdraws them from you. Any forfeiting that is done must occur in your own consciousness. God is always ready to help you out of any difficulty. He is love. He is your heavenly Father, literally.

Faith and works make the ideal combination for success. "Faith without works is dead." Jesus stated that He worked and the Father worked, so we may be sure that the children of God all have the same privilege and obligation. When you look for work after praying for it, you are adding works to faith.

Conceivably there could be a situation in which one should wait for a position to come begging. You have already asked for guidance however and would have been informed of any such unusual situation. Generally

the only caution to be offered to one who is actively looking for work is: Remember to look with faith that God is guiding you, that it is a partnership matter. In this realization you can let your imagination run pleasantly on the good and positive and constructive aspects of your problem.

We like your assumption that this experience is a steppingstone to higher things. As you hold steadfastly to God and His promises it will inevitably be such.

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> I want to be a writer, but here I am a wife and the mother of four children. My husband has had no employment in more than a month. Our grocery bill is creeping higher; the children, who walk more than a mile to school every day, have good appetites. There is a foot of snow on the ground. I waste golden hours listening to the radio, though it often annoys me. My house seems closed in around me like a prison wall. How I would like to do something worth while, something important. The presence of the Lord must be here, but inspiration seems just beyond my reach. Nothing has come from my writings. I have no inspiration to write more. Life gets dull and drudgy. —*From a letter received by Silent Unity.*

You want to be a writer? God certainly has heard your prayer for He has enrolled you in the dramatic school of life. You are living drama. There is a dramatic situation, including the elements of want, frustration of high desire, worry, all the tools of interest. What will the ending be? We do not know. We assure you positively however that if you work wholeheartedly with God, it will be a happy one.

You want to do something worth while? You are doing it. You are utterly important to five persons: your children and your husband. You realize of course that

one can do only one work well at a time; and after all, you did choose to do this blessed task first. In the doing of the one job well though comes an unfolding of powers that will make for success in all the other jobs to come.

You want to write? Then you are in your right place. Nobody in the world has so good an opportunity to learn human nature, with its interesting quirks that make for drama, as the mother of a family. Right now you are gathering the best of material for stories and poems. Let your imagination revel in it. Not even prison walls can confine imagination. Some of the best literature in the world was written by men in prison.

Does the radio annoy you? Take refuge again in your imagination. Dream not merely of the good things of earth but major in the best things of heaven. You must have imagination or you would not have wanted to be a writer. Now is the time to develop your powers.

When you have finished your present task of love, when your children have left the home nest, there will be a big void for you to fill. How fortunate and blessed it is that when time deprives you of your present position you will be qualified to enter on another loved work.

As a talisman for success we suggest that you take the thought "God loves me." Use it for yourself, for your dear ones, for the world; because a writer must have the bigness of love and of understanding that includes the world. There is magic in the thought that one is beloved of God. Let that good mind of yours delve into the possibilities of it. Let your imagination revel in it. There are no limits to the success of one who truly perceives and appreciates that he is God's beloved child, tutored by divine love and wisdom.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Let's See What Other Unity Periodicals Offer in January!

Where Is Security?

All the world is looking for security and safety today, yet many of us do not find it because we do not look in the right place. In an article in January *Daily Word,* "Security Guaranteed," a new interpretation of security and success is given. There are also affirmations for each day of the month to help you get a good start for the new year.

For Happier Living

Often we are kept from a full, happy life because of some simple mistake or some little nagging doubt. Perhaps that is why it is difficult sometimes to see why we should fail, for we overlook the small things that may be holding us back.

In his series on happier living commencing with the January 18 issue of *Weekly Unity,* Gardner Hunting, a writer who is popular with Unity readers, points out some of the things, large and small, that you can do to make 1941 a year of blessings. The first article is entitled "Has Your New Year Begun?" Watch for it.

Music Makers and Their Philosophy

James Sweaney, active in organizing the Youth of Unity movement, and a frequent contributor to *Progress* magazine recently visited with some of the "name"

band leaders and talked with them about their philosophy of life. He has written a series of articles based on these chats with famous music makers, and the first appears in January *Progress.* In it you meet Carl "Deacon" Moore, and in subsequent issues of *Progress* you will be introduced to Paul Pendarvis, Art Kassel, and Kay Kyser.

Profitable Employment

Have you ever wondered how the principles of practical Christianity actually work? How can they help you solve your problem of unemployment, of advancement, of prosperity?

A. J. Peel answers these questions in an interesting and helpful way in an article, "A Treatment for Profitable Employment," in January *Good Business.* In it he points the way to spiritual illumination, which he says must come before our problems can be solved. Four distinct steps are given to help you in working out your problems in this way.

A Magic Tea Set

Ellen was a lonely little girl when she should have been happy. There were many children in the neighborhood where she lived, but she had always played with Phyllis, the girl next door, and now Phyllis had moved.

Perhaps Ellen wouldn't have had any fun at all during the Christmas holidays if her Uncle Patrick in Ireland hadn't sent her a magic tea set that helped her to make friends. There's a lesson in this story, "Mystery of the Teacups," that will help the boys and girls who read it to make new friends and to keep old ones. It appears in January *Wee Wisdom.*

"The Truth Shall Make You Free"

When long ago Myrtle and Charles Fillmore commenced their great work they realized that it was not enough to pray for those who needed healing. They knew that each person must learn the principles of Truth so that he may be able to demonstrate his own perfection.

Helping each person to find his own good is still the purpose and aim of the Unity teaching, and one way through which this is accomplished is the Unity Correspondence Course. Enrolled in this department today are over five thousand active students who are studying Truth in a systematic way. These students send in lessons from all parts of the world, Sweden, Siberia, Italy, Switzerland, Greece, Australia, the West Indies, India, China, Japan, Germany, South America, and England, as well as Canada and the United States.

The students in foreign countries read and write English, and many of them are translating Unity literature into other languages. A great number are studying for the sole purpose of gaining a deeper understanding of Truth so that they may grow into happier, healthier, more prosperous individuals. Others are studying to become authorized Unity teachers.

If you are interested in the Correspondence Course, more information will be sent you without obligating you in any way. Address your request to Correspondence School Department, 917 Tracy, Kansas City, Missouri.

"Faith Cabin Libraries"

Several years ago a young colored man living in the South saw the need of his people for access to good books and magazines. Many were ambitious, eager to

learn, but very poor. He started what he called "Faith Cabin Libraries" in South Carolina, and scattered throughout the State there are now some twenty of these libraries where his people may satisfy their hunger for learning.

This man is now studying for the ministry in order to be able to serve his people better, and during a recent vacation he drove over five thousand miles in an old car, distributing fifty thousand books that were given to him by friends all over the United States.

Unity magazines are mailed regularly to all these libraries through Silent-70, the missionary department of Unity School. One librarian writes that the children especially love *Wee Wisdom.* The Silent-70 work is supported by loving friends who like to spread good in this way.

She Is Grateful for Her Gift Subscription

Those who have received a Help-One-A-Month Club gift subscription often tell us how much it is appreciated. Here is a letter from a student in Chicago who writes: "I am so very grateful to the friend who sent me the gift subscription. May God bless and reward him with love and peace."

By joining the Help-One-A-Month Club you pledge yourself to send a gift subscription each month to a friend that you believe would like Unity literature. You will feel richly blessed for your part in sharing Truth with others, and they will appreciate your thoughtfulness in sending them Unity literature. Why not send *Unity* magazine to someone now as your first gift subscription? Please address your order to the Help-One-A-Month Club, 917 Tracy, Kansas City, Mo.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet Price (LT) Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 117 E 15

ARIZONA

Globe—Sarah Lightle (LT) Unity, 117 E Oak

CALIFORNIA

Alameda—Alice Hopkins, Unity, 1300 Grand

Alhambra—Gertrude Hall (LT) Unity, 100 N Garfield

Bakersfield—Della Shutts (LT) Unity, Southern hotel

Berkeley—Susanna Scott (LT) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Compton—May Butterworth (LT) Unity, 210 S Chester

Gardena—May Butterworth (LT) Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Gladys Adams, 724 South st (mailing add)

Hollywood—Rose Schneider (LT) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 108 Queen and La Brea

Ione—Hazel Merriweather, Box 115 (mailing add)

Long Beach—Louise Newman, Unity soc, 432 Locust

Los Angeles—Ernest C. Wilson, Norma Knight Jones (LT) Christ Church, Unity, 5225 Wilshire blvd; Nina Fisher (LT) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

Monrovia—Arthur Dudley Hall, Unity cen, 120 May

Oakland—Rose Emery, Unity cen, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 699 E Walnut

Reseda—Nannie Highnote, Unity, 18636 Ingomar

Riverside—Katharine Sweaney (LT) Unity, 4044 Eighth

Sacramento—Naomi Anderson, Unity cen, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity soc, Commercial bldg

Santa Cruz—Mary Higgins, Society of P C, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LT) Taft Unity, Fox hotel

Van Nuys—Mary Hider, Unity, 14416 Victory blvd

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity cen, DeGraff bldg

Denver—Ethel Burkle, Unity Temple of P C, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, YWCA

Ft Lauderdale—Margarete Suck (LT) Unity, Woman's club

Jacksonville—Henrietta Miscally, Unity, 725 Hogan

Lakeland—Ida Decker, Unity, New Florida hotel

Miami—May Cornell Stoiber, Unity, 128 SE 3; Lillie Saunders (LT) Unity (col) 1952 NW 2

Orlando—Carolyn Parsons, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore and Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity class

GEORGIA

Atlanta—Mary West Fullenlove, Unity, 1120-21 Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Handly, Unity, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Gertrude McFarland (LT) Unity, Pinney bldg

Mt Home—Christopher Scott, Unity library

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. I. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, Garrick Theater bldg; Edith Reynolds (LT) Unity Cen, 116 S Michigan; Margaret Halsey (col) (LT) Unity Truth cen, 104 E 51

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity cl, 117 N Park pl

Rockford—Bonnie Brown, Unity, Empire bldg; Mae Lundahl, Unity Study cen, Mead bldg

Springfield—Mary Meek (LT) Unity, 509 S 6

INDIANA

Ft Wayne—Cleo Lee (LT) Unity, Wayne hotel

Indianapolis—Murrel G. Powell, Unity, 1514 Park

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

IOWA

Cedar Rapids—Unity cen, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity cen, Insurance Exchange bldg

KANSAS

Lawrence—Nettie Wyatt (LT) Unity, 412 W 9

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Carl Moran (LT) Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity cl, 1209 Russell

Louisville—Maebel Carrell, Cecilia Cardwell, Ruth Gilpin (LT) Unity, 1322 S 4; Julie Lilly (LT) 502 E Oak (mailing add); Theresa Rehm, 2111 Eastern Pkwy

LOUISIANA

New Orleans—Eloia Echlin, Rhoda Belknap (LT) 823 Perdido; Lillian White (LT) Alida Warren (LT) Unity, 604 Canal

MAINE

Portland—Omer Hodgman (LT) Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Emerson hotel

MASSACHUSETTS

Boston—John Baughman (LT) Boston Unity Center, 25 Huntington

Cambridge—Edna Titus (LT) Cambridge Unity, 881 Massachusetts

MICHIGAN

Detroit—Irwin Gregg, LuDora BeVier (LT) Martha Fishburn (LT) Max Flickinger (LT) Besse Otto (LT) Virginia Shipley (LT) Walfred Taurainen (LT) Unity, Maccabees bldg; Otto Fishburn (LT) Unity, 13115 E Jefferson

Flint—Edmund Risk (LT) Unity, Milner hotel

Grand Rapids—Ida Bailey, Unity, 61 Sheldon

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Assoc, Olds hotel; Roxie Miller (LT) 1600 Forbes (mailing add)

Royal Oak—Maud McCulloch (LT) Unity cen, 101 S Troy

Saginaw—Edmund Risk (LT) Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Nellie Hohenwald (LT) Unity cen, 15 N 8

St Paul—Hazel Risk (LT) Unity, Midland bldg

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, S S Unity cen, Jewell bldg; Mercedes Fossler, (LT) 3540 Paseo (mailing add)

Lee's Summit—Nora Lee Stevenson (LT) Unity Farm Cen, Unity Farm

Springfield—Marian Hoagland, Unity, Hawver bldg

St Joseph—Ralph O'Day (LT) Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity Soc, 320 N Grand; Fred and Hilda Eilers, S S Unity soc, 6100 S Grand; Florence K. Brummer (LT) Unity assb, 5440 Neosho

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Unity, New Grand hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Vivian Huhn and Estelle Taylor Key, Unity, Dunn blk

Livingston—Mary Wessel, Unity, BPOE hall

NEBRASKA

Lincoln—Iva Woods (LT) 2039 S 17 (mailing add); Unity Center, Peterson bldg

Omaha—Frederick E. Andrews, Unity, Electric bldg

NEW JERSEY

Cranford—Edith Berry, Unity, Hampton hall

Montclair—Gladys Stevenson (LT) Unity soc, 11A Midland

Newark—Edith Berry, Unity, Berwick hotel
Plainfield—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LT) Unity, Franciscan hotel
Raton—Carrie Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq
Buffalo—Mabel Schopf, Unity Center, 414 Delaware
Chautauqua—Ella Richards, Unity Classes, 49 Scott
Elmira—Elise Rosenburg (LT) Unity, Mark Twain hotel
Flushing—Renee Klaus (LT) Unity cen, 135-42 40 rd
New York—Georgiana Tree West, Marion Rodgers (LT) Josephine Siemon (LT) Unity, (entrance) 1 W 47; Laura Hyer, Unity, Wellington hotel; Richard Lynch, 180 Central Park S (mailing add); Crichton Boatwright (LT) Unity, 500 5 ave; Nana Sutton (col) (LT) Unity, 2 W 130; Sharlee Thompson (LT), 143 E 39 (mailing add)
Rochester—Raymond Barker, Unity, 29 Gibbs; Hobart and Ruth Gillespie (LT) Unity temple, Taylor bldg
Syracuse—Raymond Barker, Unity, Onondaga hotel
White Plains—Octavie Martial (LT) Unity, 105 Court st

OHIO

Akron—Jessie Maloney, Unity, 34 High
Avon Lake—Margaret Jones (LT) Unity, Congregational Church
Canton—Jessie Maloney, Unity, 203 6 st N W
Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison
Cleveland—Earl B. Anthony, Unity, Hotel Cleveland
Columbus—John Coulson, Ethel Lieberman (LT) Unity, Hotel Virginia
Dayton—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main
Hamilton—Louise Tahse, Unity, 117 Ross
Lima—Lillian Matthews (LT) Unity, 505 Farrot bldg
Marion—Fannye Treaster (LT) Unity cl, Harding hotel
Springfield—Fannye Treaster (LT) Unity, Arcade hotel
Toledo—Beatrice Whipps (LT) Unity, Richardson bldg
Warren—Everett St. John (LT) Unity, 2d Natl Bank bldg
Wellington—Margaret Jones (LT) Unity, 419 Courtland
Youngstown—Everett St. John (LT) Unity cl, YMCA
Zanesville—Fannye Treaster (LT) Unity cl, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 NW 20
Baker—Christopher Scott, Unity, Baker hotel
La Grande—Christopher Scott, Unity, Sacajawea hotel
Medford—Marion Clifton (LT) Unity cl, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity assb, St James hotel
Pittsburgh—Martha Anthony, Unity, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca
Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1500 Jackson
Dallas—Minerva Hursey, Unity, Allen bldg
El Paso—Bertha Forbes, Edna Andrews (LT) Unity, 305 E Franklin, Gardner hotel
Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LT) Unity cl (col), 504 Louisiana
San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher Scott, Unity, Ellensburg hotel
Kennewick—Christopher Scott, Unity, Masonic temple
Seattle—Paul Rigby, Unity soc, 1905½ 3 ave
Wenatchee—Christopher Scott, Unity, Cascadian hotel
Yakima—Christopher Scott, Unity, 109 S 4; Beulah Ivon Scott, Unity, 109 S 4

WISCONSIN

Beloit—Bonnie Brown, Unity, 1347 White
Milwaukee—Elmer Gifford (LT) Unity cen, 301 Bankers bldg

CANADA

Calgary—Nora Elliott, Unity, 221A 8 ave W
Edmonton—Nora Elliott, Unity, 304 Empire blk
Regina—Maidie Van Etten (LT), Regina Truth cen (Unity), 404 Drake hotel
Toronto—Herbert J. Hunt (LT) Unity, 2249 Yonge
Winnipeg—Edna Bowyer, Russell Kemp (LT) Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Luke's Chambers, Bold pl
London—Parker Drake (LT) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity soc, 2 Earls Court Gardens S W 5
Wirral—Dora Johnson, Unity, "Glendor" Mount Road Upton

UNITY WORK AND PEOPLE

News from Unity Headquarters and Comments from Students

God Does Answer Prayer

The world seemed dark to Ann Gordon. Her husband had been ill for months. Then when their circumstances became desperate he used money that did not belong to him. They were faced with disgrace and shame, with no one to turn to—no one but God. Ann Gordon turned to Him in prayer.

How her prayer was answered is told in a true experience story in February *Unity*. Watch for "God Does Answer Prayer," for it will increase your own faith in prayer. If you have friends who are not yet acquainted with *Unity* magazine, this February issue will make a good "acquaintance" gift.

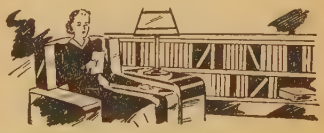
How to Find the Kingdom

"If you are loving and kind, if you treat all men and women honestly, justly, charitably, and really make your profession of good a practical, living reality you will soon find yourself in the kingdom of God."

This is one of the directions Charles Fillmore gives in his practical little booklet *Directions for Beginners*. There are affirmations and denials for use each day of the week to help you establish the kingdom in your heart and mind.

She Builds a Unity Library

A friend in New York writes: "I thank you for sending me your *Unity* catalogue, gotten up through so much work and expense. I am happy to say that I have a Unity library consisting of more than a dozen books, a set of booklets, and many of the



pamphlets. I also receive *Weekly Unity*, *Unity* magazine, and *Daily Word*. I have sent subscriptions for these magazines to friends, and it has been a happy year for me and for them."

If you have not yet received a copy of the new Unity catalogue be sure to write for one. It will be sent to you free.

"People" and "Unity People"

A young man working at a window in the postoffice in Kansas City asked one of the Unity workers what it was about the Unity belief that made Unity people look so happy and successful. He said he could tell

the difference in a moment between "people" and "Unity people." He was given a copy of the booklet *The Unity Viewpoint* which explains many points of the Unity belief in a brief and interesting way.

This booklet makes a nice introduction to Truth and many students like to keep a few copies on hand to give to their friends when they show an interest in the Unity work.

To Help in War Zone

During the war that began in 1914 two sisters, residents of Australia, found themselves in Paris without funds. They were students of Truth and set about helping others. The letters they wrote telling of their experiences were made into an inspiring little booklet, which has now been reprinted under the title *How to Use Faith in Wartime.*

Copies of this booklet and a blessing letter have been sent to students in Canada, England, Australia, and New Zealand. If you have friends or relatives in warring countries, we shall be glad to send a copy of this booklet to them without obligation—if you will send us their names and addresses. Subscriptions for magazines are also being renewed without charge for those who are unable to send money out of the war zone.

Change of Mailing Date

For many years *Daily Word* has been prepared and sent out to subscribers almost a month in advance. This was done so that the magazine would be sure to be at hand when the first day of the month arrived. However many readers wrote that this ar-

rangement was not satisfactory, because they sometimes put their advance copy away and were unable to find it when they were ready to use it.

Now *Daily Word* is not being mailed until after the middle of the month preceding the one for which it is published. This gives it plenty of time to reach readers who live far away, while it is not so apt to be misplaced between the time of its arrival and the time it is to be used.

How to Make Your World New

At this time of year when everyone's attention is on a new year of greater things, Frank B.

Whitney's book *Beginning Again* is especially helpful. It is dedicated to "you who would emerge out of an old world into a new; who would catch a new vision and thereby find inspiration, hope, and courage. . . ."

A chapter on prayer, on how to understand God, on a "new beginning" in health, and on a "new start" in personal finances, make *Beginning Again* a practical book for those who would make their transition into a world of newness.

Six Steps to Prosperity

In chapter five of his book *Prosperity* Charles Fillmore says that the same steps that were used in creating the universe may be used in making a prosperity demonstration. He says:

"There are six definite movements, followed by a (seventh) day of rest, in which the mind relaxes and sees its work in process of fulfillment."

This is one of many helps toward prosperity found in this book by the cofounder of Unity.

A Popular New Book

When it was announced in the Unity publications that *God a Present Help,* by H. Emilie Cady, would be ready in book form some time in October, orders for the book commenced pouring in before it was off the press. Many students ordered copies for their friends as well as themselves. This book continues to be popular because it presents Truth in a simple, convincing way that anyone can understand, whether they are Truth students or not.

Steamship Line Asks for Wee Wisdom

Before the war started many steamship lines were receiving *Wee Wisdom* for their ship libraries, but in a number of cases

owing to the disruption of sailing schedules the *Wee Wisdom* subscriptions were discontinued. However a letter came not long ago from the United States Lines requesting that *Wee Wisdom* be sent as usual. It said:

"For some unknown reason we have not been receiving your magazine *Wee Wisdom.* As this magazine is appreciated by the children who travel on our ships, we would be pleased to have you continue it."

A Word Picture of the Christ

The Contemplation of Christ, by Ernest C. Wilson, brings you an intimate word picture of the Master, portraying Him not only as one to be honored and revered, but also as a friend who would share with you the riches of His life.

In the first chapter Mr. Wilson tells how the idea of writing this little book came to him, and how his study of the Master's life helped him in his own development. The other chapters, seven in all, emphasize the physical attributes of the Saviour. Among them are "The Face of Christ," "The Eyes of Christ," "The Hands of Christ," and "The Ears of Christ."

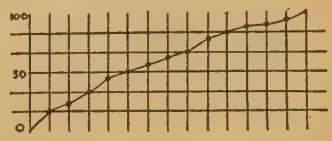
Unity Books Reprinted

Lessons in Truth, Unity's fundamental textbook, is now being reprinted, but it is not known what edition this is. When the book was first published it was made in the form of three booklets of four lessons each. Later these booklets were combined in one volume, which was reprinted several times before any records were kept. This latest edition is believed to be about the thirtieth.

Other favorite Unity books now also being reprinted are *Talks on Truth* and *The Twelve Powers of Man* by Charles Fillmore, and *Lovingly in the Hands of the Father* by Evelyn Whitell.

"On the Upswing!"

An interesting and thought-provoking statement made by Dana Gatlin in her book *God Is the Answer* is "It always helps me to remember that if I keep fifty-one per cent of my thinking



constructive, I am on the upswing!" It's a good idea to keep this in mind, because we sometimes slight opportunities for little demonstrations that collectively may be a great force in building more constructive thinking habits.

God Is the Answer has a practical and stimulating message because it has come out of the author's own experience in applying Truth.

A Book of Many Blessings

"I have been studying *Lessons in Truth* for nearly twenty years," says a reader in Minnesota, "and I have been blessed indeed. I have worn out two copies, but now I have a new one."

Each reading of this book seems to bring new blessings, new ideas of richness, and new reasons for thanksgiving.

Lessons in Truth, written by H. Emilie Cady, is Unity's beginning textbook.

PRICE LIST OF UNITY BOOKS AND BOOKLETS

For Beginners	Beginning Again	flexible $2; cloth	1.00
	Directions for Beginners	*Spanish*, $.10; *German, English*	.25
	*God a Present Help	flexible $2; cloth	1.00
	God Is the Answer	flexible $2; cloth	1.00
	How I Used Truth	flexible $2; cloth	1.00
	How I Used Truth	*French, German*	.75
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*Italian*, $.75; *Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore	flexible $2; cloth	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	Master Class Lessons	flexible $2; cloth	1.00
	New Ways to Solve Old Problems	flexible $2; cloth	1.00
	Unity's Statement of Faith		.10
	Unity Viewpoint, The		.10
	Working with God	flexible $2; cloth	1.00
On Healing	Christian Healing	flexible $2; cloth	1.00
	Divine Remedies		.50
	*Jesus Christ Heals	flexible $2; cloth	1.00
	Truth Ideas of an M. D.	flexible $2; cloth	1.00
	You Can Be Healed	flexible $2; cloth	1.00
For the Home	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
	You and Your Child	flexible $2; cloth	1.00
Inspirational	As You Tithe So You Prosper		.50
	Finding the Christ	*German, Swedish, English*	.25
	Have We Lived Before?	flexible $2; cloth	1.00
	Inner Vision		.50
	Mightier than Circumstance	flexible $2; cloth	1.00
	Prosperity	flexible $2; cloth	1.00
	Sunlit Way, The	flexible $2; *English* or *German*, cloth	1.00
	*Unity's Fifty Golden Years	de luxe $3; paper	1.00
Devotional	All Things Made New	flexible $2; cloth	1.00
	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Contemplation of Christ, The		.50
	Journey of Jesus, The	cloth	1.50
	Metaphysical Bible Dictionary		10.00
	Mysteries of Genesis	flexible $2; cloth	1.00
	The Silence		.50
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
For Advanced Study	Christ Enthroned in Man	flexible $2; cloth	1.00
	Selected Studies		.50
	Talks on Truth	flexible $2; cloth	1.00
	Twelve Powers of Man, The	flexible $2; cloth	1.00
	Usable Truth	flexible $2; cloth	1.00
	What Are You?	*German* or *English*, cloth	1.00
Greeting Booklets	Challenge of the Dawn, The		.10
	Great Helper, The	*French, Dutch, English*	.10
	Holy Bread		.10
	Joy Cometh		.10
	*Life Is Consciousness		.10
	One Perfect Gift		.10
	*Prayer of Prayers		.10
	Protecting Presence, The		.10
	Song of Life, The		.10
	Turning Point, The		.10
	Twenty-Four Golden Hours		.10
	Way of Faith, The		.10
	What Child Is This?		.10
	Where Blessings Begin		.10
	(12 copies of these booklets for $1. Envelopes included)		
Juvenile	How Jimmie Came Through		.50
	*Jet's Adventures		1.00
	Story Friends		.50

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

I Resolve to Be Prosperous and Happy All Year by Doing These Three Things

First: *I will look to God for my supply.*

Second: *I will be thankful for the good that is mine.*

Third: *I will share my good with others.*

THE PROSPERITY BANK drill will help you to keep this resolution all year. The daily practice of blessing your substance, of giving thanks for the supply you have, and of sharing your good by sending Truth literature to others increases and multiplies your substance. Silent Unity prays with you for your prosperity and success as you use the drill.

Fill in the blank below with the names of three friends whom you wish to receive *Unity* magazine and return it to us. You may include your own subscription or renewal.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank with full instructions for its use, and enter a year's subscription for *Unity* for each of the persons here named. I will use the Bank seven weeks and save $3 for the subscriptions, which are to begin at once.

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

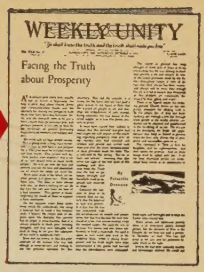
Street .....

City ..... State .....

U-1-41

Here is the way to a

NEW LIFE


WEEKLY UNITY

Facing the Truth about Prosperity

Does it seem to you that you live a "fractional" life, that your blessings are measured out in meager portions, while you know there is plenty and to spare in God's storehouse for you?

If you are not satisfied with your life, if you are resolving to do something about it so that this next year may be fuller, richer, freer, you will want to read Gardner Hunting's new series on happier living in *Weekly Unity.*

The First Article, "Has Your New Year Begun?," Appears in the January 18 Issue

This first article will help you start the new year in a triumphant way, to begin sowing more good thoughts, words, and deeds, and of course reaping good in more abundant measure.

There are three other articles in this series, "Look for Opportunities," "The Gold Is There," and "The Presence of Love." Each of these articles gives important steps toward a new and happier way of living, and you will resolve to be happier and richer and be inspired to act as well.

Weekly Unity Is Only $1 a Year

Although *Weekly Unity* comes to you fifty-two times a year, and each issue contains vital, practical articles by well-known metaphysicians as well as other helpful features, it is only $1 for a year's subscription. This makes it possible for you to supplement your other Truth reading with *Weekly Unity* and to enjoy the Hunting articles at this time. Ask that your subscription start with the Gardner Hunting series.

UNITY SCHOOL OF CHRISTIANITY, 917 TRACY AVE., KANSAS CITY, MO.

Then Was I Fed

BY LILLIAN C. JENNINGS

Hunger:
I sought food
To feed
The fleshly man,
The best
That could be found,
Every luscious thing;
Yet was I not satisfied.

Hunger still persisted:
Gnawing pangs,
A restless urge,
A reaching out
For something.

Then came the voice:
"Your soul
Is hungering
After God!"

I sought Him,
Found Him:
And I was fed!